स्वर्गवासी साधुचरित श्रीमान् डालचन्दजी सिंघी



जन्म
वि. सं. १९२१, मार्ग वदि ६

स्वर्गवास
वि. सं. १९८४, पोष सुदि ६

सिंघी जैन ग्रन्थमाला

पंचदश (१५) मणि

SRI DALCANDJI SINGHI

श्री डालचन्दजी सिंघी

श्रीसिद्धिचन्द्र-उपाध्यायविरचित

भानुचन्द्रगणिचरित

सिंघी जैन ग्रन्थमाला

जैन आगमिक, दार्शनिक, साहित्यिक, ऐतिहासिक, कथात्मक – इत्यादि विविधविषयगुम्फित
प्राकृत, संस्कृत, अपभ्रंश, प्राचीनगूर्जर, राजस्थानी आदि नाना भाषानिबद्ध
बहु उपयुक्त पुरातनवाङ्मय तथा नवीन संशोधनात्मक
साहित्यप्रकाशिनी जैन ग्रन्थावलि ।

कलकत्तानिवासी स्वर्गस्थ **श्रीमद् डालचन्दजी सिंघी** की पुण्यस्मृतिनिमित्त
तत्पुत्र **श्रीमान् बहादुरसिंहजी सिंघी** कर्तृक
संस्थापित तथा प्रकाशित

सम्पादक तथा सञ्चालक

जिन विजय मुनि

[सम्मान्य सभासद–भाण्डारकर प्राच्यविद्या संशोधन मन्दिर पूना, तथा गुजरात साहित्यसभा अहमदाबाद; भूतपूर्वाचार्य–गुजरात पुरातत्त्वमन्दिर अहमदाबाद; जैनवाङ्मयाध्यापक–विश्वभारती, शान्तिनिकेतन; प्राकृतभाषादि-प्रधानाध्यापक–भारतीय विद्या भवन, बंबई; तथा, जैन साहित्यसंशोधक ग्रन्थावलि–पुरातत्त्वमन्दिर ग्रन्थावलि–भारतीय विद्या ग्रन्थावलि–प्रकाशित संस्कृत-प्राकृत-पाली-अपभ्रंश-प्राचीनगूर्जर-हिन्दी-भाषामय अनेकानेक ग्रन्थ संशोधक–सम्पादक ।]

ग्रन्थांक १९

प्राप्तिस्थान

व्यवस्थापक - सिंघी जैन ग्रन्थमाला

अनेकान्त विहार,
९, शान्तिनगर; पो० साबरमती,
अहमदाबाद



सिंघी सदन,
४८, गरियाहाट रोड; पो० बालीगंज,
कलकत्ता

स्थापनाब्द]

[वि० सं० १९८६



श्रीसिद्धिचन्द्र-उपाध्यायविरचित

भानुचन्द्रगणिचरित

[आंग्लभाषालिखित सुविस्तृत प्रस्तावना-ग्रन्थसार-परिशिष्ट-अनुक्रमादि-विविधविषय समलंकृत]

सम्पादक

मोहनलाल दलीचन्द देशाई

बी. ए. एलूएल्. बी., एडवोकेट, हाईकोर्ट, बम्बई.

['जैन ऐतिहासिक रासमाला' 'जैन साहित्य संक्षिप्त इतिहास' 'जैनगूर्जर कविओ' ग्रन्थ १-५ इत्यादि अनेक ग्रन्थना लेखक,
श्रीयशोविजयजी विरचित गूर्जर साहित्य संग्रह भाग १ ना संशोधक, नयकर्णिका, जैनाचार्य श्रीआत्मानन्द
जन्मशताब्दी स्मारक ग्रन्थ आदिना सम्पादक ; तथा मन्य, साहित्यसंसद्, इत्यादि]

प्रकाशन-कर्ता

संचालक-सिंघी जैन ग्रन्थमाला

अहमदाबाद-कलकत्ता

विक्रमाब्द १९९७] प्रथमावृत्ति, पंचशत प्रति । [१९४१ क्रिस्ताब्द

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BY
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IN MEMORY OF HIS LATE FATHER

ŚRĪ DĀLCHANDJĪ SIṄGHĪ.

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॥ सिंघीजैनग्रन्थमालासंस्थापकप्रशस्तिः ॥

अस्ति वङ्गाभिधे देशे सुप्रसिद्धा मनोरमा । मुर्शिदाबाद इत्याख्या पुरी वैभवशालिनी ॥
निवसन्त्यनेके तत्र जैना ऊकेशवंशजाः । धनाढ्या नृपसदृशा धर्मकर्मपरायणाः ॥
श्रीडालचन्द इत्यासीत् तेष्वेको बहुभाग्यवान् । साधुवत् सच्चरित्रो यः सिंघीकुलप्रभाकरः ॥
बाल्य एवागतो यो हि कर्तुं व्यापारविस्तृतिम् । कलिकातामहापुर्यां धृतधर्मार्थनिश्चयः ॥
कुशाग्रया स्वबुद्ध्यैव सद्वृत्त्या च सुनिष्ठया । उपार्ज्य विपुलां लक्ष्मीं जातो कोट्यधिपो हि सः ॥
तस्य मन्नुकुमारीति सन्नारीकुलमण्डना । पतिव्रता प्रिया जाता शीलसौभाग्यभूषणा ॥
श्रीबहादुरसिंहाख्यः सद्गुणी सुपुत्रस्तयोः । अस्त्येष सुकृती दानी धर्मप्रियो धियां निधिः ॥
प्राप्ता पुण्यवताऽनेन प्रिया तिलकसुन्दरी । यस्याः सौभाग्यदीपेन प्रदीप्तं यद्गृहाङ्गणम् ॥
श्रीमान् राजेन्द्रसिंहोऽस्ति ज्येष्ठपुत्रः सुशिक्षितः । यः सर्वकार्यदक्षत्वात् बाहुर्यस्य हि दक्षिणः ॥
नरेन्द्रसिंह इत्याख्यस्तेजस्वी मध्यमः सुतः । सूनुर्वीरेन्द्रसिंहश्च कनिष्ठः सौम्यदर्शनः ॥
सन्ति त्रयोऽपि सत्पुत्रा आप्तभक्तिपरायणाः । विनीताः सरला भव्याः पितुर्मार्गानुगामिनः ॥
अन्येऽपि बहवश्चास्य सन्ति स्वस्रादिबान्धवाः । धनैर्जनैः समृद्धोऽयं ततो राजेव राजते ॥

अन्यच्च–

सरस्वत्यां सदासक्तो भूत्वा लक्ष्मीप्रियोऽप्ययम् । तत्राप्येष सदाचारी तच्चित्रं विदुषां खलु ॥
न गर्वो नाप्यहंकारो न विलासो न दुष्कृतिः । दृश्यतेऽस्य गृहे क्वापि सतां तद् विस्मयास्पदम् ॥
भक्तो गुरुजनानां यो विनीतः सज्जनान् प्रति । बन्धुजनेऽनुरक्तोऽस्ति प्रीतः पोष्यगणेष्वपि ॥
देश-कालस्थितिज्ञोऽयं विद्या-विज्ञानपूजकः । इतिहासादिसाहित्य-संस्कृति-सत्कलाप्रियः ॥
समुन्नत्यै समाजस्य धर्मस्योत्कर्षहेतवे । प्रचारार्थं सुशिक्षाया व्ययत्येष धनं घनम् ॥
गत्वा सभा-समित्यादौ भूत्वाऽध्यक्षपदाङ्कितः । दत्त्वा दानं यथायोग्यं प्रोत्साहयति कर्मठान् ॥
एवं धनेन देहेन ज्ञानेन शुभनिष्ठया । करोत्ययं यथाशक्ति सत्कर्माणि सदाशयः ॥
अथान्यदा प्रसङ्गेन स्वपितुः स्मृतिहेतवे । कर्तुं किञ्चिद् विशिष्टं यः कार्यं मनस्यचिन्तयत् ॥
पूज्यः पिता सदैवासीत् सम्यग्-ज्ञानरुचिः परम् । तस्मात्तज्ज्ञानवृद्ध्यर्थं यतनीयं मया वरम् ॥
विचार्यैवं स्वयं चित्ते पुनः प्राप्य सुसम्मतिम् । श्रद्धास्पदस्वमित्राणां विदुषां चापि तादृशाम् ॥
जैनज्ञानप्रसारार्थं स्थाने शान्तिनिकेतने । सिंघीपदाङ्कितं जैनज्ञानपीठमतीष्ठिपत् ॥
श्रीजिनविजयो विज्ञो तस्याधिष्ठातृसत्पदम् । स्वीकर्तुं प्रार्थितोऽनेन शास्त्रोद्धाराभिलाषिणा ॥
अस्य सौजन्य-सौहार्द-स्थैर्यौदार्यादिसद्गुणैः । वशीभूयाति मुदा येन स्वीकृतं तत्पदं वरम् ॥
तस्यैव प्रेरणां प्राप्य श्रीसिंघीकुलकेतुना । स्वपितृश्रेयसे चैषा ग्रन्थमाला प्रकाश्यते ॥
विद्वज्जनकृताल्हादा सच्चिदानन्ददा सदा । चिरं नन्दत्वियं लोके जिनविजयभारती ॥

*

॥ सिंघीजैनग्रन्थमालासम्पादकप्रशस्तिः ॥

स्वस्ति श्रीमेदपाटाख्यो देशो भारतविश्रुतः । रूपाहेलीति सन्नाम्नी पुरिका तत्र सुस्थिता ॥
सदाचार-विचाराभ्यां प्राचीननृपतेः समः । श्रीमच्चतुरसिंहोऽत्र राठोडान्वयभूमिपः ॥
तत्र श्रीवृद्धिसिंहोऽभूत् राजपुत्रः प्रसिद्धिमान् । क्षात्रधर्मधनो यश्च परमारकुलाग्रणीः ॥
मुञ्ज-भोजमुखा भूपा जाता यस्मिन्महाकुले । किं वर्ण्यते कुलीनत्वं तत्कुलजातजन्मनः ॥
पत्नी राजकुमारीति तस्याभूद् गुणसंहिता । चातुर्य-रूप-लावण्य-सुवाक्सौजन्यभूषिता ॥
क्षत्रियाणीप्रभापूर्णां शौर्यदीप्तमुखाकृतिम् । यां दृष्ट्वैव जनो मेने राजन्यकुलजा त्वियम् ॥
सूनुः किसनसिंहाख्यो जातस्तयोरतिप्रियः । रणमल्ल इति ह्यन्यद् यन्नाम जननीकृतम् ॥
श्रीदेवीहंसनामात्र राजपूज्यो यतीश्वरः । ज्योतिर्भैषज्यविद्यानां पारगामी जनप्रियः ॥
अष्टोत्तरशताब्दानामायुर्यस्य महामतेः । स चासीद् वृद्धिसिंहस्य प्रीति-श्रद्धास्पदं परम् ॥
तेनाथाप्रतिमप्रेम्णा स तत्सूनुः स्वसन्निधौ । रक्षितः, शिक्षितः सम्यक्, कृतो जैनमतानुगः ॥
दौर्भाग्यात्तच्छिशोर्बाल्ये गुरु-तातौ दिवंगतौ । विमूढेन ततस्तेन त्यक्तं सर्वं गृहादिकम् ॥

तथा च–

परिभ्रम्याथ देशेषु संसेव्य च बहून् नरान् । दीक्षितो मुण्डितो भूत्वा कृत्वाऽऽचारान् सुदुष्करान् ॥
ज्ञातान्यनेकशास्त्राणि नानाधर्ममतानि च । मध्यस्थवृत्तिना तेन तत्त्वातत्त्वगवेषिणा ॥
अधीता विविधा भाषा भारतीया युरोपजाः । अनेका लिपयोऽप्येवं प्रत्न-नूतनकालिकाः ॥
येन प्रकाशिता नैका ग्रन्था विद्वत्प्रशंसिताः । लिखिता बहवो लेखा ऐतिह्यतथ्यगुम्फिताः ॥
यो बहुभिः सुविद्वद्भिस्तन्मण्डलैश्च सत्कृतः । जातः स्वान्यसमाजेषु माननीयो मनीषिणाम् ॥
यस्य तां विश्रुतिं ज्ञात्वा श्रीमद्गान्धीमहात्मना । आहूतः सादरं पुण्यपत्तनात् स्वयमन्यदा ॥
पुरे चाहम्मदाबादे राष्ट्रीयशिक्षणालयः । विद्यापीठ इतिख्यातः प्रतिष्ठितो यदाऽभवत् ॥
आचार्यत्वेन तत्रोच्चैर्नियुक्तो यो महात्मना । विद्वज्जनकृतश्लाघे पुरातत्त्वाख्यमन्दिरे ॥
वर्षाणामष्टकं यावत् सम्भूष्य तत्पदं ततः । गत्वा जर्मनराष्ट्रे यस्तत्संस्कृतिमधीतवान् ॥
तत आगत्य सँल्लग्नो राष्ट्रकार्ये च सक्रियम् । कारावासोऽपि सम्प्राप्तो येन स्वराज्यपर्वणि ॥
क्रमात्तस्माद् विनिर्मुक्तः प्राप्तः शान्तिनिकेतने । विश्ववन्द्यकवीन्द्रश्रीरवीन्द्रनाथभूषिते ॥
सिंघीपदयुतं जैनज्ञानपीठं यदाश्रितम् । स्थापितं तत्र सिंघीश्रीडालचन्दस्य सूनुना ॥
श्रीबहादुरसिंहेन दानवीरेण धीमता । स्मृत्यर्थं निजतातस्य जैनज्ञानप्रसारकम् ॥
प्रतिष्ठितश्च यस्तस्य पदेऽधिष्ठातृसञ्ज्ञके । अध्यापयन् वरान् शिष्यान् शोधयन् जैनवाङ्मयम् ॥
तस्यैव प्रेरणां प्राप्य श्रीसिंघीकुलकेतुना । स्वपितृश्रेयसे चैषा ग्रन्थमाला प्रकाश्यते ॥
विद्वज्जनकृताह्लादा सच्चिदानन्ददा सदा । चिरं नन्दत्वियं लोके जिनविजयभारती ॥

CONTENTS

SINGHI JAINA SERIES

[A Short History Of The Series]

IT is with great pleasure that I place before the public the present Volume which forms no. 15 of the *Singhi Jaina Series*. The following few lines describe how the Series came to be inaugurated.

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Babu Sri Dalchandji Singhi, in whose sacred memory the present Series is inaugurated, was born in Azimganj (Murshidabad) in the Vikrama Samvat 1921 (1865 A. D.), and died in Calcutta on the 30th December, 1927. The Singhi family of Azimganj occupies almost the foremost rank among the few hundred Jaina families who migrated to Bengal from Rajputana in the latter part of the 18th century and took their domicile in the district of Murshidabad. The family rose to its present position and prominence chiefly through the energy and enterprise of that self-made man, Babu Dalchandji Singhi.

Owing to financial difficulties, Dalchandji Singhi had abruptly to cut short his educational career and join the family business at the early age of 14. The family had been carrying on business in the name of Messrs **Hurisingh Nehalchand** for a long time though, in those days, it was not at all a prominent firm. But having taken the reins of the firm in his own hands, Babu Dalchandji Singhi developed it on a very large scale, and it was mainly through his business acumen, industry, perseverance and honesty that this comparatively unknown firm of "Hurisingh Nehalchand" came to be reckoned as the foremost jute concern with branches in almost all the important jute centres of Bengal. The fruits of Dalchandji Singhi's toils were immense and the reputation of the firm in commercial circles was indeed unique.

Having thus brought his jute business to the most flourishing condtion, Babu Dalchandji Singhi diverted his attention to the mineral resources of India and spent many lacs of rupees in prospecting the coal fields of Korea State (C. P.), limestone deposits of Sakti State and Akaltara, and the bauxite deposits of Belgaum and Sawantwadi and Ichalkaranji States. His scheme for the Hiranyakeshi Hydro-Electric Project and manufacture of aluminium from bauxite ores, the first of its nature in India, is yet to be developed. His mining firm, **Messrs Dalchand Bahadur Singh** is reputed to be one of the foremost colliery proprietors in India. While so engaged in manifold business, he also acquired and possessed vast zamindary estates spreading over the districts of 24-Perganas, Rangpur, Purnea, Maldah, etc.

But the fame of Babu Dalchandji Singhi was not confined to his unique position in commercial circles. He was equally well-known for his liberality and large-heartedness, though he always fought shy of publicity attached to charitable acts and often remained anonymous while feeding the needy and patronizing the poor. A few instances of his liberality are given below.

When **Mahatma Gandhi** personally visited his place in 1926, for a contribution to the Chittaranjan Seva Sadan, Babu Dalchandji Singhi gladly handed over to him a purse of Rs. 10,000.

His War contribution consisted in his purchasing War Bonds to the value of Rs. 3,00,000, and his contribution at the Red Cross Sales held in March, 1917 under the patronage of H. E. Lord Carmichael on Government House grounds, Calcutta, amounted to approximately Rs. 21,000, in which he paid Rs. 10,000 for only one bale of jute which he had himself contributed. His anonymous donations are stated to have amounted to more than one lac of rupees.

In his private life Babu Dalchandji Singhi was a man of extremely simple and unostentatious habits. Plain living and high thinking was his ideal. Although he had been denied a long academic career, his knowledge, erudition and intellectual endowments were of a very high order indeed. His private studies were vast and constant. His attitude towards life and world was intensely religious, and yet he held very liberal views and had made a synthetic study of the teachings of all religions. He was also well-versed in the Yoga-darśana. During the latter part of his life he spent his days mostly in pilgrimage and meditation. Noted throughout the district and outside for his devoutness, kindness and piety, he is remembered even now as a pride of the Jaina community.

During the last days of his life, Babu Dalchandji Singhi cherished a strong desire to do something towards encouraging research into important works of Jaina literature and publishing their editions scientifically and critically prepared by eminent scholars. But fate had decreed otherwise, and before this purpose of his could become a reality, he expired.

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…… However, **Babu Bahadur Singhji Singhi**, worthy son of the worthy father, in order to fulfil the noble wish of the late Dalchandji Singhi, continued to help institutions like the Jaina Pustaka Pracāraka Maṇḍala, Agra; the Jaina Gurukula, Palitāṇa; the Jaina Vidyabhavana, Udaipur etc.; and also patronized many individual scholars engaged in the publication of the Jaina literature. Besides, with a view to establishing an independent memorial foundation to perpetuate the memory of his father, he consulted our common friend, Pandit Śrī Sukhlalji, an unrivalled scholar of Jaina Philosophy and professor of Jainism in the Benares Hindu University, who had also come in close contact with the late Babu Dalchandji Singhi, and whom the latter had always held in very high esteem. In the meanwhile, Babu Bahadur Singhji Singhi incidentally met the great Poet **Rabindranath Tagore** and learnt of his desire to get a chair of Jaina studies established in the Visva-Bharati, Santiniketan. Out of his respect for the Poet, Sjt. Bahadur Singhji readily agreed to found the desired chair for three years in revered memory of his dear father, and invited me to take charge of the same. I accepted the offer very willingly and felt thankful for the opportunity of spending even a few years in the cultural and inspiring atmosphere of Visva-Bharati, the grand creation of the great Poet *Rabindranath*.

During the period of 10 years of my principalship of the Gujarat Purātattva Mandir, Ahmedabad, and even before that period, I had begun collecting materials of historical and philological importance, and of folk-lore etc., which had been lying hidden in the great Jaina Bhandars of Pātan, Ahmedabad, Baroda, Cambay, etc. I induced my noble friend Babu Bahadur Singhji Singhi, the great lover of literature and culture, also to start a series which would publish works dealing with the vast materials in my possession, and also with other allied important Jaina texts and studies prepared along the most modern scientific methods. Hence the inauguration of the present **Singhi Jaina Series.**

Babu Bahadur Singhji Singhi is himself a great connoisseur and patron of art and culture. He has an unbounded interest in creative researches in antiquities, and has a very good collection of rare and historic paintings, manuscripts, coins, books, and jewelleries. *On many occasions the organisers of various exhibitions* throughout India have had to call upon him for loan of his art collection, and he has gladly responded to their requests without fail. In 1931 he was the recipient of a gold medal from the Hindi Sahitya Sammelan as a mark of appreciation of his unique collection. He is a Fellow of the Royal Society of Arts (London), a member of the Royal Asiatic Society of Bengal; Bangiya Sahitya Parishat; the Indian Research Institute and many other similar institutions He is also one of the Founder-membrs of the Bharatiya Vidya Bhavan Bombay. He was one of the prominent working members of the Executive body of the "All-India Exhibition of Indian Architecture and Allied Arts and Crafts" held in Calcutta in February, 1935.

Babu Bahadur Singhji Singhi is a prominent leader of the Swetambar Jaina community. He was elected President of the "Jaina Swetambar Conference" held

in Bombay in 1926. He is also connected with many other Jaina conferences and institutions either as president, patron or trustee.

Though thus a leading figure in the Jaina community, Babu Bahadur Singhji Singhi has always maintained a truly national and non-sectarian spirit and helped also many institutions which are outside the Jaina fold. For example, he has donated Rs. 12,500 for constructing a building at Allahabad for the Hindi Sahitya Parishat. In fact his generosity knows no distinction of colour or community.

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The present Series, which is the fruit of enlightened liberality of Babu Bahadur Singhji Singhi, and commemorates the name of the late Dalchandjī Singhi, aims at publishing critical editions of the most important works of Jaina literature in particular, and Indian literature in general, and studies by competent research scholars. I hope the Series will be welcome to Indologists and appreciated by the general public interested in the glorious literary heritage of India.

BOMBAY
15. 3. 1941

JINA VIJAYA MUNI

PREFACE BY THE GENERAL EDITOR.

My learned friend Shriyut Mohanlal D. Desai has prepared in deference to my wishes this excellent edition of **Bhānucandra Caritra.** It is a piece of his selfless service which he undertook to render with willingness and vigour. I take this opportunity of sincerely congratulating him for this. He is a sound scholar and an able writer of the subjects allied to Jaina History and Literature. A brief history of Jaina Literature and five big Volumes entitled *Jaina Gurjara Kavio*—all of them in Gujarati are thoroughly indicative of his discerning intellect and indefatigable energy. A lawyer by profession, he scrapes up much time from his practice to devote to his literary pursuits and research work. In stead of enjoying his well-earned rest in the vacations he tours extensively through several places of historical importance, visits various Bhandars and establishes contact with a number of people, all the while collecting facts and figures which finally take the shape of well-documented history. What is really admirable about him is that he spends beyond his means to achieve his end and satisfy his craving. For days and nights he goes on working at old manuscripts and taking down necessary extracts and excerpts from them. He has done special researches regarding Jaina Literature which is found to have been written in Gujarati and Rājasthāni and his results are substantiated in his works, the number of the pages of which comes upto in octavo size 5900 pages.

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He obtained a manuscript of the present work from Sri Agarchandji Nahta of Bikaner and finding its great historical value got the same copied for himself, as the same was hitherto unknown and unpublished. Shriyut Nahata is also my learned friend and enthusiastic diligent worker in the field of literature. He is a big banker and a merchant who has many firms at Calcutta and other places in Bengal & Assam. He has spent a lot after collecting thousands of old manuscripts and he has published several works at his own cost. He is taking keen interest in Singhi Jaina Series

and is showing hearty co-operation, by way of supplying the manuscripts from his own collection and other Bhandars also. The valuable material contained in the present work and in the *Kharatara gaccha gurvavali*, *Rathoḍavamsavali*, *Karmacandra-prabandha*, *Vignaptilekhasamgraha* etc. which are being published in the Singhi Jaina Series was mostly provided by him. For all these things I express my sincere thanks also to him at this place.

When Shri Desai showed this work to me, I expressed my desire looking to its merit and importance to publish it in the **Singhi Jaina Series.** Shri Desai's study of the subject treated in the *Bhānucandra Caritra* is deep and exhaustive. He has published many articles which have a bearing on the subject and has done much original research work and collected kindred materials. Therefore I insisted on him to undertake to edit it with an English summary and an elaborate introduction incorporating historical facts etc relating to the work. Out of regard for me he accepted my proposal whole-heartedly as a labour of love, the concrete result of which is now in the hands of the readers.

*

This *Bhānucandra Caritra* is a remarkable composition of Sanskrit Literature in which an able pupil has chronicled, without the least exaggeration, acts of social and religious service rendered by his great Guru. It is an honest attempt to give facts of pure history without using metaphorical language. The following verse gives in a nutshell the stated idea:—

न चाधिकं सयावेशाद् न च न्यूनं तदत्ययात्। यथार्थमेव यज्जातं तत्तथैव निगद्यते ॥ १. १३.

'Neither have I exaggarated out of arrogance nor have I underestimated out of meekness. Whatever actually happened has been described here.'

Though the author styles the work as the *Bhānucandra Caritra* and says that he mainly describes therein the life of his great Guru Upadhyaya *Bhānucandra Gaṇi*, he is also narrating in the later part the major portion of his own life so that wecan also eall it a sort of an *auto-biography* of Siddhicandra Upadhyaya. Siddhicandra relates in it as to how he got unparalleled education after becoming a *yati* through the grace of his Guru, how he become an object of Akbar's filial love, how he stood by the side of his Guru as his co-worker in rendering social services, how he enjoyed the favour of Jahangira and afterwards fell a victim to his displeasure and finally how he passed through the ordeal for the sake of his vows and religion without being scared away by exile, imprisionment or death. He has given a short and a nice account of all these important events concerning his own life. I know of no other work of this type in Sanskrit Literature.

It is now a recognized truth that there are very few works of pure history in our Sanskrit Literature. It is not at all a matter of overestimation if I say that the present *Bhānuchandra Caritra* is a valuable addition to the existing literature

and should be ranked with *Rājataranginī; Pṛthvirājavijaya, Hammīramahākāvya Kumārapāla Caritra, Prabandhacintāmaṇi* and *Vastupāla Caritra.*

Of course there is no doubt that the Jaina literature is very rich in such forms of literature. The number of works composed in Sanskrit, Prakrit, and Desi is comparatively very great. There are hundreds of *Prabandhas, Prashastis, Caritras* and *Rāsas* of this type small or big. These are, to name, *Hīrasaubhāgyamahākāvya, Vijayaprashastimahākāvya, Vijayadevamahātmya, Jagadgurukāvya, Digvijayamahākāvya, Devānandābhyudayamahākāvya, Karmachandravamsaprabandha, Hīrasūrirāsa Vijayatilakasūrirāsa* and many other available works of this type which can be called contemporaneous with the *Bhānuchandra caritra.* Though in all of these are mostly reflected social and sectarian condition of the Jainas, many details of other contemporary social and political conditions are also available which can help us in completing many incomplete chapters of the history of our national life. The present *Bhānucandra caritra* besides giving many historical facts concerning the Jainas, also gives some novel historical data and details of general interest. Historians have dealt at length the meritorious deeds of Akbar the great and Abul Fazl his talented minister. It is not known to me that any Hindu writer other than that of the *Bhānucandra caritra* has given in so brief but so fully significant words the description of incomparable merits and extraordinary ability of these two great men.

Akbar the great was not only a great conqueror and the ablest ruler but he was also a great lover of arts and sciences and a man of Napoleanic will-power and gigantic strength. Siddhicandra had had the luck of enjoying his confidence and love so much so that he was to him more than a son. The following single stanza gives the whole idea of Akbar's abovementioned merits :—

न सा कला न तद् ज्ञानं न तद् धैर्यं न तद् बलम् । शाहिना युवराजेन यत्र नैवोद्यमः कृतः ॥ १. ५६.

'There is not a single art, not a single branch of knowledge, not a single act of boldness and strength which was not attempted by the young Emperor.'

Many Muslim writers of Akbar's time have written much about the extraordinary genius of Abul Fazl. This is also manifest from his own books entitled the "*Akbarnāmā*" and "*Ain-i-Akbari*". A reference to his intellectual exuberance and matchless precocity from the pen of Siddhicandra, who was a disinterested ascetic and who had the opportunity of passing many years in his close company, is pregnant with meaning. The following stanza used by Siddhicandra to describe his gifts engenders love and respect for him in our heart :—

निःशेषवाङ्मयांभोधेः पारदृश्वा विदां वरः । १. ६७.
नास्ति तद्वाङ्मये तेन न दृष्टं यच्च न श्रुतम् ॥ १. ७१.

'He had gone through the ocean of the whole literature and he was the best amongst all learned men.' 'There is nothing in the whole literature which was neither seen nor heard by him.'

Siddhicandra also further informs us that Abul Fazl had learnt the six systems of philosophy and matters connected with them from Bhanucandra–his Guru–at whose feet he sat for many days and took down notes. Thus the ties of friendship between them were cemented.

In *Hirasaubhāgya Kavya* and other books we come across a detailed sketch of Hiravijayasuri's meeting with Akbar and it gets additional support from this *Bhānucandra Caritra* also. But a connected and a continuous link as to how the influence of the brilliant pupils of the great Suri evolved in the Moghul Darbar as a result of their meeting is only to be found in this *caritra.* We know from this book how much the spotless character and a forceful individuality of Bhanucandra had deeply and respectfully impressed the great Moghul, who always kept him in his company and every Sunday in the morning heard him with rapt attention and devotional fervour when he was reciting *Sūryasahasranāma.* Akbar's grandchildren also had been tutored in certain branches by him. After his excursion to Kashmere when he returned to Lahore, and he was once witnessing an antelope-fight, he was wounded by a deer which injured him with a horn whereupon he fell to swoon. He remained bedridden for fifty days and the whole empire had plunged in sorrow. At that time only two were principal amongst those most confidential persons who were allowed to go to him. One of them was Shaikh Abul Fazl and the other, Bhanucandra. This gives us a fair idea about the extraordinariness of Bhanucandra who was no doubt a captivating figure. This is a glaring example of the inescapable charm and enormous dignity of a Hindu–Jaina–*Yati* which established hold on the mind of a shrewd and fastidious ruler like Akbar from whom he extracted Firmans granting benefits to and ensuring the good of his community. This is, of course, a matter of great pride for the Jainas. But what I want to emphasise in particular is this that he not only brought his influence to bear on Akbar for doing the good of his community only, but of public at large also. To illustrate this point I am citing two incidents from the book. Once Khan Ajij Koka the Suba of Gujarat led an invasion on Jam Satrasala the King of Jamnagar who was eventually taken captive with all his men. Akbar celebrated the occasion of this victory by granting various gifts to his dear and near. And he requested Bhanucandra also to ask for something. Instead of wishing for any trifling thing, he skilfully demanded release of all those prisoners which the Emperor had to grant soon (2; 114ff). The other matter of public welfare was getting the cessation of the levying of Jajiyātax. Siddhicandra writes to this effect that when Prince Salim was appointed the Suba of Gujarat he sent his officers there who used to harass much the people of Gujarat. The Jajiyā and the other taxes which were stopped by Akbar were revived, Letters informing about this oppression were received by Bhanucandra who sent Siddhicandra to put Salim in the right knowledge of affairs hearing which Salim became sad at heart and issued firmans to his officers, repealing the taxes. The statement should be taken fully reliable in view of the fact that it is Siddhicandra himself who makes it.

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After the death of Akbar, Salim became a King. Like his father he also had cultivated a feeling of respect for Bhanucandra. In the close company of Akbar and Jahangir, Bhanucandra thus passed a long period covering twenty three years after which both Bhanucandra and Siddhicandra came to their native country-Gujarat with the permission of Emperor Jahangir. They spent there four-five years passing rainy seasons at different places viz. Ahmedabad, Baroda, Gandhara, and Patan etc. Thereafter they both returned again to Agra in accordance with a request of the Emperor. As Bhanucandra was growing old, Jahangir took a fancy for Siddhicandra who was also equally endowed. His uncommon handsomeness and a well-built physique had produced deep affection in the heart of Akbar who treated him as his son. Akbar had inspired him to undertake serious studies and it was due to his encouragement that he made thorough study of Persian also. Some of his studies were carried on in the company of royal grandchildren. Thus he was sufficiently familiar with Jahangir for a long time. He was well versed in the art of concentrating his attention on many topics at one and the same time and had complete mastery on the poetics and other secular sciences. In Jahangir's court and in private parties he cut a brilliant figure in reparties. This association with Jahangir took the form of a fast friendship. This led the Emperor once to press him to give up asceticism and accept a good post at his court. But Siddhicandra skilfully evaded all his tempting offers and clang to monkhood with firmness. Begum Noormahal alias Noorjahan also took part in the discussions dissuading him from monkhood which, under no circumstances, Siddhicandra was willing to do. This made the easily excitable King angry and consequently ordered him to leave the court and to resort to a jungle for disrespecting his wishes. Siddhicandra gladly accepted it without any fear and took shelter in a village called Mālpur respecting the request of the reigning Thakore. Bhanucandra used to come to the court as usual and the King also honoured him suitably. But it was clear to the cunning eyes of the King that sadness had settled on the face of Bhanucandra. He knew from his talks with Bhanucandra that the reason was the injustice meted out to Siddhicandra. The feeling of friendship rose in his heart, he became repentant and corrected his misdemeanour by recalling Siddhicandra who immediatey responded to his invitation and came to Agra. The Emperor respectfully granted an interview at a proper time and asked for apology for his ruthless treatment which was given generously. Siddhicandra humbly and affectionately gave an adequate reply. They became delighted and the lost relation was revived with former force and Siddhicandra thus became entitled *Jahangir passand* (favourite of Jahangir). Here ends the *Bhānuchandra Caritra.*

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All these facts make it quite clear as to how much influence Bhanucandra had on the mind of Jahangir also and how courageous and daring his pupil Siddicandra was who courted disaster caring a bit for the displeasure and threats of an Emperor like Jahangir. This is an event glorious in the history of medieval Jainism of which every Jaina can well be proud.

S

This *caritra* provides us with a short but sound historical narrative as to how two great Moghul emperors were made favourable to Jainism by the most able and dignified Jaina *Yatis*.

This *Bhānuchandra Caritra* provides us with a brief but true account as to what noble deeds were performed for the protection and welfare of their country and religion by the Jaina *Yatis* attracting with their marvellous force of character and wide range of knowledge the mercurial minds of the world's unsurpassed Emperors like Akbar and Jahangir who were entirely adverse to their culture and religion.

To prove the historicity of every fact arising out of the account given in this *Bhānucandra Caritra*, Shri Desai has cited in his long introduction sufficient evidence and proofs from other reliable sources in an able and systematic manner.

With the hope that it will receive the response it so well deserves I place this book before the public.

BHARATIYA VIDYA BHAVAN,
BOMBAY.
5th March, 1941.

JINA VIJAYA MUNI

INTRODUCTION

INTRODUCTION.

I. JAINA PRIESTS AT THE COURT OF AKBAR.

Of all the emperors that wielded their sway over India, Aśoka and Akbar deserve our deepest respect and special notice for the catholicity of their attitude towards religions, other than their own. An extract from one of Aśoka's numerous edicts is given below with a view to enable the reader to gauge the breadth of vision and the spirit of religious toleration that animated its author:—

"That creeds differ from one another in certain basic principles is quite true. But this is all the more reason why the adherents of a faith should, while, of course, remaining faithful to their own creed, treat other faiths dispassionately and try to learn from them things which, they think, are lacking in their own faith. Setting high a faith simply because one happens to be its follower, and crying down all others simply because others follow them, would most certainly do more harm than good to one's one faith. Dogged adherence and dogmatic ways of thinking are the cankers that eat away the spiritual body of a religion and reduce it to a clod of earth. One may, by all means, loyally put into practice the tenets of one's faith; but, at the same time, he may, to his own advantage and to that of his faith, respect and treat with toleration and sympathy, the tenets of other faiths. One should treat other faiths exactly as one wishes others to treat one's own faith. The common ideal of all religions is the spiritual upliftment and peace of human beings. What harm is there if there are divers ways of reaching the same ideal?"

A muslim by birth, Akbar's mind was broad enough not to look upon Islām as the only religion that would dispel all the darkness obstructing the spiritual progress of mankind. He wanted to find out a common ground on which all faiths would agree. It was one of his ambitions to found a faith acceptable to all human beings. Once he said:—

"Although I am the master of so vast a kingdom and all the appliances of Government are to my hand, yet since true greatness consists in doing the will of God, my mind is not at ease in this diversity of sects and creeds; and apart from this outward pomp of circumstance, with what satisfaction in my despondency, can I undertake the sway of empire? I await the coming of some discreet man of principle, who will resolve the difficulties of my conscience". ("The Sayings of His Majesty" Aine Akbari Vol. III. P. 386).

Maxmuller calls Akbar the first student of comparative religion. Fired with the zeal to provide a common faith for all, he first studied and discussed the doctrines of Islām with the help of Ulemās. Next, he gathered around him a select group of persons, who had drunk deep at the fountains of other faiths–Hinduism, Jainism, Zoroastrianism, Christianity and other faiths.[1] Reason rather than anything else was his guiding star in his quest of truth, which would be acceptable to all. He once said, "(1) The superiority of man rests on the jewel of reason. It is meet that he should labour in its burnishing, and turn not from its instruction; (2) A man is the disciple of his own reason. If it has naturally a good lustre, it becomes itself his director, and if it gains it under the direction of a higher mind, it is still a guide." (Aine Akbari Vol. III p. 382).

The result of his inquiry into, and study of, the tenets of various faiths was little short of a revelation to him. He found that the common principle running through all the faiths was the quest of truth–eternal truth about the purpose lying behind the creation, in the broadest sense of the term. He also found that all the faiths were nothing but strenuous efforts to mould human behaviour in such a way that it would be in tune with the infinite, and that all the faiths represented the undying desire of Man to see his way through the tangled cobweb of this universe. Some faiths had gone far on the way to this final discovery, while others lagged behind; but all unflinchingly aimed at the same thing. No sooner did this truth dawn upon him, than he proclaimed complete religious toleration throughout the length and breadth of his mighty empire. It was the corner stone on which he strove to build the edifice of a World Faith. He earnestly believed that it would make the world happy and contented, and would bring lasting peace to one and all. At least, this belief made him the mightiest and the most beloved monarch.

The days of Islamic superiority and despotic fanaticism were over. He frankly admits:–"Formerly, I persecuted men in conformity with my faith, and deemed it Islām. As I grew in knowledge, I was overwhelmed with shame. Not being a Muslim myself, it was not meet to force others to become such. What constancy is to be expected from proselytes on compulsion?" (Aine Akbari Vol. III. p. 384).

Early in 1573 A.D. the Ibādatkhāṅā or "The House of Worship" was built. Religious

1 Abul Fazal says:—"With the magnanimity which distinguishes him and with his wonted zeal, he continues his search for superior men, and finds a reward in the care with which he selects such as are fit for his society". (Aine Akbari Vol. I, P. 154 Ain. 72 The manner in which His Majesty spends his time).

debates and discussions were carried on there about three years by the Ulemās of rival schools of Islāmic theology. Abul Fazl says that by 1578 A. D., representatives of many creeds had gathered there to join the discussions. "Sufi philosopher, orator, jurist, Sunni, Shia, Brāhman, Jati, Siurā, Chārvāk, Nazarene, Jew, Satr (Satran), Zoroastrian and others enjoyed exquisite pleasure." (Akbarnāmā Vol. III, p. 365 Beveridge's edition). The term "Jati" (Sanskrit equivalent "Yati") in the above extract, refers to Jaina (not Buddhist) ascetics or monks; and the term "Seurā" (Sanskrit "Śvetāmbara", Prakrit "Seyamvara") means "Śvetāmbara Jainas".[2] Chalmers, however, mistranslated them as "Jains, Buddhists". Elliot and Dowson (authors of "History of India as told by its own Historians") took Chalmer's interpretation as correct. This, in its turn, led Von Noer, (author of "The Emperor Akbar") to infer wrongly:–"It may be concluded with not too slight probability that there were Buddhists at Fattepur" (Beveridge's translation I, 327, note). The fact, on the other hand, is that there is not a tittle of evidence to the effect that any Buddhist ever attended these religious debates or that Akbar ever came in touch with a Buddhist scholar. Abul Fazl, as he himself admits, failed to learn anything about Buddhism because Buddhism was almost extinct in India in those times.

Badaoni, a staunch Muslim historian, while summarising the reasons, which led Akbar to renounce the Islām says:–"The Principal reason was the large number of learned men of all denominations and sects, that came to his Court from various countries, were granted private audiences. His Majesty heard the opinion of each one, especially of non-Muslims, retaining that which appealed to his reason and rejecting everything else. As a result of this, a faith based on some elementary principles traced itself on the mirror of his heart; and out of the various influences that were brought to bear on His Majesty, there grew gradually as an outline on a stone, the conviction in his heart, that there were sensible men in all religions, and abstemious thinkers and men endowed with miraculous powers, among all nations."

He further states:–"Moreover *Sumanis*[3] (*S'ramaṇas*—Jaina ascetics) and Brāhmans

2 Abdul Fazal has referred to S'vetāmbaras as Sewra while taking brief notices of nine schools:—Nyāya, Vaiśeṣika, Mīmānsā, Vedānta, Sānkhya, Pātanjala (Yoga), Jaina, Bauddha, Nāstika (Chārvāka)—see pp. 172 to 218 Aine Akbari Vol. III wherein Jaina School is treated at pp. 188 to 210. *At the end of that notice he says:—'The writer has met* with no one who had personal knowledge of both (Śvetāmbara and Digambara) orders and his account of the Digambaras has been written as it were in the dark, but having some acquaintance with the learned of the Śvetāmbara order, who are also known as *S'ewrā*, he has been able to supply a tolerably full notice.'

3 Mr. W. H. Lowe, M. A. has also translated Al Badaoni. In Vol. II p. 264, the translation of the above-quoted extract is given. It begins "And *Samanas and Brahmins*" etc. Mr. Lowe in the foot-note, says that the term "*Samanas*" means "Buddhist monks". *We have, however, already shown that no Buddhist monk ever visited the Court of Akbar.* Blochman, writing about the same word, says in a foot-note, "Explained in Arab dictionaries as a sect in Sind, who believed in the transmigration of souls (*Tanāsukh*), Akbar, as will be seen from the following, was convinced of the doctrine of the transmigration of souls, and therefore rejected the doctrine of resurrection." We know that this interpretation of the term is not quite correct. "*Samanis*" and "*Samanas*" are the corrupt *Prakrit forms of*

managed to get frequent private audiences with His Majesty. They surpass other learned men in their treatises on morals and on physical and religious sciences; they have reached a high degree of perfection in their knowledge of the future, in spiritual power and human perfection. Consequently, they laid down proofs, based on reason and testimony, of the truth of their own religion, and of the fallacies of others; and they inculcated their doctrines so firmly, and so skilfully represented things as quite self-evident–things which otherwise require consideration–that to raise a doubt in His Majesty's mind about the truth of their doctrines was more difficult than crumbling a mountain to dust or tearing asunder the heavens above" (Blochman Al Badaoni p. 256).

"Hence His Majesty cast aside the Islamic revelations regarding resurrection, the day of judgment, and all the details connected with it, as also all ordinances based on the tradition of our Prophet. The doctrine of the transmigration of the souls especially took a deep root in his heart, and he approved of the saying:–There is no religion in which the doctrine of transmigration has not taken firm root."

It is now definitely proved that the terms "Jati" and "Sewrās" used by Abul Fazl, and the term "Samanis" in Badaoni's work, refer to the monks and members of the Jaina Śvetāmbara sect. The Jaina monks, thus played a prominent part in the discussions and debates at the Ibādatkhānā, and had a powerful hold over the mind of the emperor. Modern European historians took little notice of this–may be quite unintentionally. It was the late great Jaina scholar, Chimanlal Dahyabhai Dalal, M. A., who drew their attention to this, by writing, under the *nom de plume* "C" an article on "Hīravijaya Sūri or the Jainas at the Court of Akbar," which was published in *Jaina S'āsana*, Divāli Issue (Benares), of S. Y. 1910, Vira Sam. 2437 (pp. 113 to 128). This article constituted the principal authority for Dr. Vincent Smith when he wrote on the influence of Jains on Akbar, in his authoritative work, "Akbar, the Great Mogul". (Later editions). His article, "The Jain Teachers of Akbar" (Bhandārkar's Commemoration Vol. pp. 265 to 276), is also largely based upon the same.

Mr. Dalal says:–"It is true that the religious side of Akbar's character has received disproportionate amount of attention; nevertheless, it is very interesting to see how that mighty figure achieved a quite herculean task of not only satisfying his subjects professing various creeds and religions, but making them believe that he was a follower of their faith. The Christians believed that he was a Christian, the Parsis that he was a Parsi, while the Hindoos thought that he was a Hindoo. His religious policy thus excites our great admiration".

"Akbar's religion was an eclectic one; as he was an earnest seeker after truth, he took it from wherever (whatever source) he found it. In the following pages it is shown what he took from Jainism—non-killing of beings (non-violence), compassion

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the Sanskrit term "*S'ramaṇa*". Now, the term "*S'ramaṇa*" is applicable to Jaina, as well as to Buddhist monks; but as no Buddhist monk ever visited the Court of Akbar, Badaoni must have therefore used the terms to mean Jaina monks only.

towards all living beings, abstaining to a certain extent from flesh-eating, belief in re-incarnation and in the theory of *Karma;* and how he favoured it by (his) handing over its religious places to its followers and honouring its learned professors".

A marvellous array of conquests over almost all parts of India was one of the many glorious achievements of Akbar. His plan of bringing under his sceptre the whole of India had met with a large measure of success. By the end of the 18th year of his rule, in 1574 A. D., his sway extended over North-Western, Central and Western India (Gujarāt conquered in 1573 A. D.), and over the Punjāb and Kābul. The end of 1574 A. D. witnessed the annexation of Bengāl and Behār; and in 1575 A. D., his mighty hand descended over Orissā. According to Badāoni, "many years previous to 983 H. E. (1576 A. D.), the emperor had gained in succession remarkable and decisive battles... No opponent was left in the world". It was about this time that the Emperor got the Ibādatkhānā built at Fatehpur. Men of learning, men well versed in the doctrines of their own faiths, religious fanatics and liberal-minded philosophers, in short, men interested in religious problems, gathered there in large numbers, and carried on discussions and debates over which the Emperor, not unoften, presided. Thereafter he suppressed several rebellions here and there (Malleson, "The Emperor Akbar" p. 115 and onwards).

Abul Fazl says in his Aine Akbari (Vol. 1, p. 537):-"I shall now speak of the sages of the period *and classify them according to their knowledge, casting aside* all differences of creed. His Majesty, who is himself the leader of the material and the ideal worlds and the sovereign over the external and the internal, honours five classes of sages as worthy of attention....The first class, in the lustre of their star, perceive the mysteries of the external and the internal, and in their understanding and the breadth of their views, fully comprehend both realms of thought....The second class pay less attention to the external world; but in the light of their hearts they acquire vast knowledge; (i. e. they understand the mysteries of the heart). The third class do not step beyond the arena of observation and possess a certain knowledge of what rests on testimony (Philosophers and theologians). The fourth class look upon testimony as *something filled* with the dust of suspicion, and handle nothing without proof (Philosophers). The fifth class are bigoted, and cannot pass beyond the narrow sphere of revealed testimony.

In the list of these learned men, we come across the names of three Jainas, viz., Hariji Sūr, Bijai Sen Sūr, and Bhānchand; they are no others than Hīra-Vijaya Sūri, Vijaya-Sena Sūri, and Bhānucandra Upādhyāya. Hīra-Vijaya Sūri is placed in the first class, while Vijaya-Sena Sūri and Bhānucandra—with whom we are concerned here, are placed in the fifth class.

1. Hīra Vijaya Sūri.

After his return from Kābul in 1582 A. D. Akbar heard that there was in Gujarāt a Jaina Monk, named Hīra-Vijaya Sūri, who was richly endowed with striking qualities of head and heart and who led *a life of saintly purity. Always eager to come into*

contact with such learned and holy persons, he sent two Mewrās[4] to Ahmedābād, with a firmān, ordering Sāhebkhān[5], the governor of Gujarāt[6], to ask the monk to proceed towards his Court. Sāhibkhān informed the leading Jainas of Ahmedābād of this imperial invitation. A deputation of Jainas waited upon the Ācārya at Gandhār. He readily accepted the invitation thinking that much good might come out of his visit to the emperor. In a short time he reached Ahmedābād where he was received by Sāhibkhān who offered him money, conveyances, horses and other means of comfort. He politely thanked him for his offer, but at the same time refused to accept them on the ground that Jaina monks were prohibited from accepting any such means of physical comfort, by their religious tenets. From Ahmedābād, he started on foot towards Āgrā, visiting village after village, and town after town on his way, preaching the gospel of Lord Mahāvīra to the people. On his reaching Āgrā, he was accorded a royal reception.

It was Abul Fazl who escorted the Ācārya to his palace. A discussion took place between the two, specially on the questions of resurrection and redemption. Hīra-Vijaya Sūri made it crystal clear to Abul Fazl that a man's happiness or misery in his present life was the result of his actions meritorious or wicked done previously during his present or former life or lives. This struck at the root of the idea of all human beings rising from their graves on the Day of Judgment to hear the Divine Decrees from the Almighty, who would administer to them even-handed justice according to the way they led their lives. The idea of a personal God thus was a superfluity. Abul Fazl was mightily impressed with his lucid way of explaining things, and at once took him to the Emperor, who, hearing that the holy man had come all the way on foot in conformity with the rules of his Order, greeted him with much pleasure and respect. In the talk that ensued, the Ācārya explained to the emperor what he had already explained to Abul Fazl, about the nature of Supreme Deity, that of a true preceptor-master and true religion. He also laid great stress upon the imperativeness of leading a pure and holy

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4 Mewrās–Mewrāhs are natives of Mewāt and are famous as runners. They bring from great distances with zeal anything that may be required. They are excellent spies, and will perform the most intricate duties. They are one thousand of them. Aine Akbari Vol. I, p. 252.

5 Sāhibkhān–Shihāb Khān (Shihābu-d-din Ahmed Khān) No. 20 Aine Akbari Vol. I, p. 332. A relation and friend of Akbar's fostermother, formerly the governor of Malva, then financial minister in 1569 A. D. for a short time, was the Viceroy of Gujarāt from 1577 to 1583 or 1584 A. D., who also as a revenue expert continued to develop the arrangements made by Todarmall in revenue settlement of Gujarāt. It was he who sent the Sūri Hīra-Vijaya to the Court of Akbar.

6 Subāh of Gujarāt–"Its length from Burhānpur to Jagat (Dwārkā) is 302 Kos; its breadth from Jālor to the port of Daman 260 Kos and from Edar (Idar) to Kambhāyat (Cambay) 70 Kos. On the East lies Khāndes; to the North Jālor and Edar; to the South, the port of Daman and Kambhāyat, and on the West, Jagat which is on the sea-shore. The staple crops are Jowāri and Bājrah, which form the principal food of the people....From the numerous groves of mango and other trees it may be said to resemble a garden. From Pattan to Barodāh which is a distance of a 100 Kos, groves of mango yield ripe and sweet fruit. Fine figs grow here and musk-melons are delicious in flavour. The grapes are only moderate in quantity; flowers and fruit in great plenty." A. A. II, p. 239. Its Sarkārs were of Ahmedābād, Pattan North, Nādot (Nāndod) North, Baroda South, Bahroch (Broach) South, Chāmpāner, Surat, Godhrā and of Sorath.

life devoted unflinchingly to the good of all beings. Then he dwelt upon the five great vows observed by all Jaina monks, viz. non-violence, truth, non-acceptance of anything without its being offered, celibacy and non-possession. Then Akbar requested him to read his future from the position of the stars, but the sage replied that he could not comply with that request because Jaina monks, were forbidden by their religion to read any one's future or to make prediction.

The impression that the Ācārya made on the emperor was profound, and as a token of his admiration for him he offered him a large number of religous books, an offer which the monk at first was disinclined to accept but which he accepted when pressed by the importunities of Abul Fazl and Thānsing. A library was opened at Āgrā and all these books were placed there under the charge of Thānsing.

After the monsoon of 1582 A. D. the Emperor had another audience with the Ācārya at Abul Fazl's palace. This time he offered him a large sum of money, horses, elephants and other things; but the sage politely refused the offer saying that a Jaina monk was never to accept any such thing pertaining to material comfort from any one. When pressed by the emperor to ask for something for him and thus to afford him an opportunity of being useful to him in some way, the sage requested him to release all the prisoners, to set free all the caged birds, and to prohibit the slaughter of animals at least during the eight days of Jaina holidays known as Paryuṣaṇa. The Emperor readily complied with this request of the sage and instantly issued orders prohibiting animal slaughter for not only 8 but 12[7] days. This order was later on extended to the Naoroz day. Fishing was prohibited at the lake Dāmara[8], a large lake stretching over 12 *Yojanas* near Fatehpūr Sīkrī. The Emperor took a vow to refrain thenceforward from hunting[9], a favourite pastime of his.

In June 1584 A. D. (S. Y. 1641 first Āṣādha) the title *Jagadguru* (World Precepter) was conferred upon the Ācārya. In celebration of this auspicious occasion, birds encaged on the banks of Dāmara were set free. In conformity with the wishes of

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7 i. e. from the 10th of the dark half of Śrāvaṇa to the 6th of the bright half of Bhādrapada (while 8 days of Paryuṣaṇa begin from the 12th of Śravaṇa Vadi and end on the 4th of Bhādrapada Śudi with Śvetāmbara Jainas).

8 Dāmara–Dābar apparently should be Dāir, four *Kos* from Fatehpūr Sikri–See Badāoni Lowe p. 174.

9 As to hunting Akbar said "Although hunting suggests analogies of State Policy, nevertheless the first consideration is to be sparing in the destruction of life." (Aine Akbari *III* p. 399, The Sayings of Akbar). Sometimes he indulged in hunting for the reasons of State. "He always makes hunting a means of increasing his knowledge, and besides, uses hunting parties as occasions to inquire, without having first given notice of his coming, into the condition of the people and the army. He travels *incognito* and examines into matterr referring to taxation, or to *Sayūrghāl* lands, or to affairs connected with the household. He lifts up such as are oppressed, and punishes the oppressors. On account of these highes reasons His Majesty indulges in the chase, and shews himself quite enamoured of it." Abul Fazl Ai. Ak. Vol. I, p. 292.

the emperor, the title "Upādhyāya" was conferred upon Śānticandra. The Sūri passed the monsoons of 1584, 1585 and 1586 A. D. at Āgrā, Abhirāmābād (Ibrāhimābād-then about 12 miles from Fatehpūr Sīkrī and not Allāhābād as wrongly supposed by some) and Āgrā respectively. Then he left Āgrā for Gujarāt, leaving Śānticandra at the Court. (The details given above are extracted from *Hīra-Saubhāgya-Mahā-Kāvya*. Readers desirous of having a full account should consult that work, *Jagadguru Kāvya* and *Kṛpā-Rasa-Kośa* all in Sanskrit; other sources of information are *Hīravijaya Rāsa* (in Gujarāti) by Ṛṣabhadāsa, and the inscriptions in Sanskrit at Satrunjaya, especially the long record (No. XII Epi. Indica Vol. II Ch. 6, J. B. R. S. August 1844, No. 12 Jīnavijaya II) containing 67 verses composed by Hemavijaya and inscribed in A. D. 1593 at the Ādinātha temple[10]), and at Vairāt (Bairāt) in Jaipur State inscribed in Śaka 1509–A.D. 1587 (No. 379 Jīnavijaya II).

2. S'ānticandra Upādhyāya.

Śānticandra is the author of a panegyric on the Emperor. The work is composed in Sanskrit, and is entitled *Kṛpā–rasa–Koṣa* (Treasury of the merciful deeds of the Emperor). He used to recite these verses in the presence of the Emperor, who always held a high opinion about him. When Śānticandra started for Gujarāt in 1587 A. D., the Emperor issued firmāns prohibiting the slaughter of animals, and proclaiming the abolition of the Jaziā tax (a tax levied on Hindus). For six months out of the year, animal-slaughter was prohibited. These six months consisted of the previous 12 days which included 8 days of Paryuṣaṇa, the Naoroz day, all Sundays, days of Sophian, Id, equinoxes, the month of his birth, days of Mihira, the month of Rajab, and the birth–days of his sons.[11]

In support of this, we find in Al–Badaoni, p. 321 (Blochman):—"In these days (991 H. E. – 1583 A. D. and thereafter) new orders were given. The killing of animals on certain days was forbidden, as on Sundays, because this day is sacred to the Sun; during the first eighteen days of the month Farwardin; the whole month of Aban (the month in which His Majesty was born) and on several other days, to please the *Hindus*. This order was extended over the whole realm, and capital punishment was inflicted on every one who acted against the command. Many a family was ruined." ('and his property confiscated'. Lowe).

The term "Hindu" in the extract above means "Jainas", because Jainas only made endeavours to preach and practise the prevention of animal-slaughter.

10 In one of the inscriptions (No. 118 Epi. Indica Vol. II Ch. 6) Buhler misread साफ for साधु and then stated that Hīravijaya belonged to the Sāfa race. This wrong statement was quoted by V. Smith in his article, "The Jain Teachers of Akbar" Bhand. Com. Vol. p. 273. This mistake should, however, be corrected. Hīravijaya Sūri was an Osvāl Baniā before he became a Jaina Sādhu.

11 Vide verses 273 and 274 of the 14th Chapter of *Hīra–Saubhāgya–Mahākāvya* :—

श्रीमत् पर्युषणादिना रविमिताः सर्वे रवेर्वासराः सोफीयानदिना अपीदद्दिवसाः संक्रान्तिघस्राः पुनः ।
मासः स्वीयजनेर्दिनाश्च मिहिरस्यान्येऽपि भूमीन्दुना हिन्दुम्लेच्छमहीपु तेन विहिताः कारुण्यपण्यापणाः ॥ २७३॥
तेन नवरोजदिवसास्तनुजजनू रजवमासदिवसाश्च । विहिता अमारिसहिताः सलतास्तरवो घनेनेव ॥ २७४॥

Akbar fasted during these days. Abul Fazl says:-"During the time of these fasts, His Majesty abstained altogether from meat, as religious penance, gradually extending the several fasts during a year over six months and even more, with a view to eventually discontinuing the use of meat altogether". (Aine Akbari Vol. I, p. 200).

Mr. Vincent Smith, in his "Akbar" p. 167, says:-"Akbar's action in abstaining almost wholly from eating meat and in issuing stringent prohibitions resembling those of Aśoka, restricting to the narrowest possible limits the destruction of animal life, certainly was taken in obedience to the doctrine of his Jain teachers".

Śānticandra went to Gujarāt, leaving Bhānucandra in his place.

3. Bhānucandra.

Bhānucandra and his pupil Siddhicandra continued to stay at Court during the remaining part of Akbar's life and during the rule of Jahāngir also. Bhānucandra had accompanied Akbar to Kāśmir. While the Emperor was strolling on the banks of the lake named Jayanal Lankā, he requested him to abolish the tax which was then levied on Jaina pilgrims to Mount Śatrunjaya. The Emperor graciously complied with his request. An imperial firmān was issued making grant of the Hill to Hīra-Vijaya Sūri, and it was despatched to him in 1592 A. D. A detailed account of Bhānucandra will be given later on when we come to the contents of the present work which is nothing but his biography.

4. Siddhicandra.

He was a favourite and talented pupil of Bhānucandra. A handsome youth and a great scholar of Sanskrit and Persian, he made a profound impression upon Akbar. He performed 108 *avadhānas* (i. e. attending to 108 things at a time), a marvellous feat of memory. The Emperor, much pleased and highly impressed with this, conferred upon him the title "*Khush-faham*" (a man of sharp intellect). He is the author of the present work. More details about him will be given later on.

5. Vijaya-Sena Sūri.

During the monsoon of 1592 A. D. (S. Y. 1649 Hindi) Hīra-Vijaya Sūri was residing at Rādhanpur. It was there that he received the imperial firmān making him the grant of Mount Śatrunjaya. He also received an imperial call from Lāhore, to send his pupil Vijaya-Sena Sūri there as Akbar wanted to meet him. In response to the call, he directed his pupil to start for Lāhore and to pay a visit to the Emperor there. After the monsoon was over, Vijaya-Sena on Mārgaśīrṣa S'ukla 3rd S. Y. 1649 (Monday 27th November 1592 A.D.) started for Lāhore and reached it on the 12th day of the bright half of Jyeṣtha S. Y. 1650, (Thursday 31st May 1593 A.D.). One of his pupils, Nandivijaya by name, performed eight *avadhānas*-attending to eight things at a time. The emperor, favourably impressed with the performance, conferred upon him the title "*Khush-faham*" (a man of sharp intellect).

Some non-Jainas told Akbar that the Jainas did not believe in God. Upon this, the Emperor requested Vijaya-Sena Sūri to hold a debate at his Court with the learned brāhmins, on the subject of the existence or otherwise of God. The debate was duly conducted, and Vijayasena, quoting chapter and verse from the scriptures, marshalling facts and arguments based upon sound logic, gave a lucid exposition of the Jaina view of God, and convinced and silenced the Brāhmins once for all. On another occasion the Sūri convinced the Emperor of the necessity of prohibition of the slaughter of cows, bulls, she-buffaloes and he-buffaloes, and of repealing the unedifying law which empowered the State to confiscate the property of those persons who died heir-less, and of capturing prisoners as hostages. Convinced of the harmful nature of these things, the Emperor issued firmāns prohibiting all these things.

At the instance of the Emperor, the Sūri conferred the title "*Upādhyāya*" upon Bhānucandra. On this occasion, Abul Fazl gave 600 Rupees and 108 horses in charity. Pleased with Sūri's ability to score success over Brāhmins in the debates at the Court, the Emperor conferred on him the title '*Savāi Hiravijaya Sūri*' (i. e. in a way superior to even his master Hīra-Vijaya Sūri). He spent two monsoons at Lāhore. When he departed for Gujarāt, imperial firmāns about the prohibition of animal-slaughter, confiscation of property, and the capture of prisoners as stated above were presented to him. He started for Gujarāt in 1596 A. D. By the end of that year, Hīra-Vijaya Sūri died at Unā in Kāthiāwar. [A detailed account of Vijaya Sena Sūri will be found in :—*Vijaya-praśasti Kāvya* a work in Sanskrit which is virtually his biography; 6th Chapter of *Vijayadeva-Sūri-Māhātmyam*; inscriptions of S. Y. 1656 (No. 454 Jinavijaya II), S. Y. 1659 and 1661 (Nos. 913 and 1121 Buddhi. II), S. Y. 1662 and 1664 (Nos. 511 and 512, Jina. II), S. Y. 1666 (No. 406 Buddhi. II).]

All the five Jaina teachers mentioned above belonged to Jaina Śvetāmbara Tapā Gaccha and hailed from Gujarāt. For them the readers are referred to C's article 'Hīravijaya Sūri or the Jainas at the Court of Akbar' and V. Smith's article 'Jain Teachers of Akbar' and his book 'Akbar the Great Mogul'. One prominent Jaina teacher with whom Akbar came into contact, was a member of the Jaina Śvetāmbara Kharatara Gaccha. His name was Jinacandra Sūri. European scholars do not seem to have taken any notice of him. That is all the more reason why we shall dwell upon him along with his pupil Mānasinha at some length below.

6-7. Jina-candra Sūri and Jina-simha Sūri.

In 1591 A. D. Akbar was at Lāhore. There he heard that Jinacandra Sūri was also a great Jaina teacher. So he called Mantri Karmacandra, a lay member of the Kharatara Gaccha, and asked him everything about the preceptor. An imperial firmān was given to him inviting the holy man to the Court. The Sūri received the firmān at Cambay. He immediately started. At Jālor, he passed the monsoon. In Māgsar of S. Y. 1648, (November 1591 A. D.) he started for Lāhore and reached it on the 12th day of the bright half of Fāgan of S. Y. 1648. (Monday 14th February 1592 A. D.). It was "Id" day of the year. Karmacandra escorted him to the Court.

The Emperor had a private audience with him, in which he expressed his delight at the promptness with which the Sūri had responded to his invitation. He requested him to be present at his Court whenever religious debates and discussions were held. He further said that all his desires were fulfilled and he wanted the Sūri's blessings to the effect that his heart might always remain filled with compassion and that his son also might be of an equally compassionate nature. At his request the Sūri passed the monsoon at Lāhore. Seeing that the Emperor respected him highly, the people called him "Bade Guru" (Great teacher). One day the Sūri heard that the temples near Dwārkā were demolished by Navarang Khān.[12] He thereupon requested the Emperor to protect all the Jaina temples. Akbar is alleged to have issued a firmān proclaiming the Grant of Śatrunjaya and other Jaina holy places to Karmacandra Mantri. A firmān to the same effect, bearing the imperial seal, was sent to Ājam Khān i. e. Khān-i-Āzam alias Mirza Ajiz Kokāh (Ilāhi 36 i. e. 1592 A. D. S. Y. 1649 Hindi).

Before starting on his expedition to Kāśmir, the Emperor called the Ācārya and had his "*dharmalābha*" (religious blessings). At that time he issued a firmān prohibiting slaughter of animals for further 7 days from Āṣādha S'ukla 9th to 15th. It was despatched to all his 11 Subahs (Governors). At the request of Akbar, Mānasiṁha, a favourite disciple of Ācārya, with Dungara (Harṣaviśāla) and others of his pupils accompanied him to Kāśmir, so that he might have religious talks whenever he so desired. It was at the instance of Mānasiṁha, that Akbar prohibited fishing in all the lakes of Kāśmir. After the death of the ruler of Kāśmir, it was resubjugated. Akbar returned to Lāhore (29th December 1592 A. D.; S. Y. 1649 Pauṣa Śudi 6th Friday).

Akbar then conferred the title "*Yuga-Pradhāna*" (Supreme in the Age) *on Jinacandra Sūri, and the title "Acārya" on Mānasiṁha, whose name was changed to* Jinasiṁha Sūri. The occasion was celebrated with great eclat on Fāgan S'ud 2, S. Y. 1649, (Friday 23rd February 1593 A. D.) by Karmacandra, who was encouraged and supported by the Emperor himself. Fishing and animal-slaughter were prohibited in Cambay for one year, and in Lāhore animal-slaughter was prohibited on the day of the festival. (From *Karmacandra Vamśa Prabandha* a Sanskrit poem composed by Jayasoma Upādhyāya at Lāhore in S. Y. 1650, Vijaya-daśami (Tuesday

12 Navrangkhān-was a son of Kutbuddin Muhammad Khān. When Akbar left Ahmedābād in charge of Khān-i-Āzam, Navrang Khān was commissioned to go forward to Khambhāyāt against Muhammed Hussein Mirza who rebelled and had gone there *from Deccan* and ultimately was defeated. His father was in possession of Broach fort. (Al Badāoni pp. 167, 173 and 341). In 1591-92 A. D. news was received that Muzaffar (of Gujarāt) had taken refuge at Jagat (north latitude 22° 15 ' last longitude 69° 1'-the site of the temple of Dwarka, at the western extremity of the peninsula of Kathiawar). The Viceroy *(of Ahmedābād* Mirzā Aziz Kokaltāsh 1588 to 1592 A. D.) at once sent Navrang Khān and others (other commanders Mirāt-i-Ahmadi) with an army in pursuit. On reaching Jagat (these commanders took the place and established a mosque. Mirāt-i-Ahmadi-History of Gujarāt by Bird p. 420-421) it was found that Muzaffar had already *left for a village* owned by a Rajput named Sowa Wadhel, who while fighting gallantly with Naurang Khān was slain (Bom. Gaz. History of Gujarāt p. 272). Jagat was also called Dwārkā (Aine Ak. Vol. II, p. 248).

9th October 1593 A. D.) and Sanskrit commentary thereon and Gujarati *Karmacandra V. Prabandha* by his pupil Guṇavinaya both composed in S. Y. 1656 and 1655).

The firmān given to Jinacandra Sūri was lost or misplaced. Upon this his pupil Jinasimha Sūri applied to the Emperor for another firmān. Akbar readily granted on 31st Khurdād, Elāhi 49 (1605 A. D.), referring therein to the firmāns granted to Hīra-Vijaya Sūri and to Jinacandra Sūri, prohibiting the slaughter of animal and flesh-eating during the 12 days including Paryuṣaṇa, and during the seven days from Āṣādha S'ukla 9th to 15th ("Sarasvati", June, 1912, a Hindi monthly). (For a detailed account see Nāhtās' Hindi book entitled 'Yugapradhāna Śri Jinacandra Sūri').



II. OTHER JAINA TEACHERS AT THE COURT OF AKBAR.

We have finished the accounts of great Jaina teachers at the Court of Akbar. Now we shall deal with some minor Jaina teachers who visited the Royal Court.

8. Padmasundara.

Padmasundara was a Jaina monk[13] staying at Āgrā. Akbar had formed a high opinion of him and had great regard for him. It is said that on one occasion Akbar made the following remarks about him while talking with Hīra-Vijaya Sūri:—"There lived some time ago a learned man named Padmasundara. He was my dear friend. He had studied at Benares. Once a proud brahmin pandit began to style himself 'Pandita-Rāja'. Thereupon Padmasundara challenged him to a debate in which he utterly vanquished him. Unfortunately, he died after some time, leaving me in constant sorrow. I have preserved all his manuscripts and scriptures in my palace, because I found that his pupils were not worthy enough to receive so rich a heritage. It is my wish that you accept this collection as a gift from me" (*Hīra-Saubhāgya-Kāvya* Ch. 14, Verses 91 to 94).

9. Nandivijaya.

Nandivijaya was a pupil of Vijayasena Sūri, and had accompanied him to the Court of Akbar, at Lāhore. He performed eight *avadhānas* at the Court, where many feudatory kings and amīrs were present. The Emperor who was highly impressed with the performance, conferred on him the title "*Khush-faham*" (a man of sharp

13 It is stated in Nāgapurīya Tapā Gaccha Pattāvali:—"Padmasundara belonged to that Gaccha. He had very friendly relations with Akbar. He vanquished a brāhmin pandit in a debate. On that occasion Akbar gave him many presents including a palanquin. He also got a religious halting place erected for him at Agra." Read also f. n. 488 in my Gujarāti work "A Short History of Jaina Literature."

intellect) as stated above. (The incident is mentioned in the present work and in Vijaya-Praśasti-Kāvya). When Vijayasena Sūri left Akbar's Court, Nandivijaya was kept at the Court in his place.

10. Samayasundara.

It was from Lāhore that Akbar started on his second expedition to Kāśmir, on Thursday 10th August 1592 A. D. and encamped outside the City, in the garden of Rājā Sri Rāmadāsa. A Court was held there, which was attended by prince Salim, several vassal kings, learned brāhmins and pandits. Jinacandra Sūri, with his pupils, one of whom was Samayasundara, attended the Court on invitation. There Samayasundara read out to the Emperor a work composed by him. It was "*Aṣṭalakṣi*"; He explained to the Emperor that there was in it a short sentence consisting of three simple sanskrit words (राजानो ददवे सौख्यम्) which could be interpreted in eight hundred thousand ways.[14] He and Guṇavīnaya were invested with the title of *Upādhyāya* when the title of *Yugapradhāna* was granted to Jinacandra Sūri by Akbar as stated above.

For Samayasundara see my Gujarāti essay on him read at Bhāvnagar Gujarāti Sāhitya Pariśad published in *Jaina Sāhitya Samṣodhaka* Vol. II, Nos. 3 and 4 p. 21 and see also *Ānanda-Kāvya-Mahodadhi* Vol. VIII; and further vide my 'Short History of Jaina Literature' paras 847 and 864.

The above work *Aṣta-lakṣi* alias *Anekārtha-Ratna-Manjuṣā* is printed and published in Seth Devchand L. Jaina Pustakoddhāra Fund Series, No. 81.

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14 From Samayasundara's own version in the same book:—

'संवति १६४९ प्रमिते श्रावणशुक्ल १३ दिने संध्यायां कश्मीरदेशविजयमुद्दिश्य श्रीराजश्रीरामदासवाटिकायां कृतप्रथमप्रयाणेन श्रीअकब्बरपातशाहिना जलालदीनेन अभिजातसाहिजादाश्रीसलेमसुरत्राणसामन्तमण्डलिकराजराजिविराजितसभायां अनेकविधवैयाकरण-तार्किक-विद्वत्तमभट्टसमक्षं अस्मद्गुरुवरान् [युगप्रधान] खरतर-भट्टारकश्रीजिनचन्द्रसूरीश्वरान् आचार्यश्रीजिनसिंहसूरिप्रमुखकृतमुख्यमुख्यशिष्यमातसपरिकरान् असमानसन्मानबहुदानपूर्वं समाहूयायमष्टलक्षार्थी ग्रन्थो मत्पार्श्वाद् वाचयांचक्रेऽवक्रेण चेतसा । ततस्तदर्थश्रवणसमुत्पन्नप्रभूतनूतनप्रमोदातिरेकेण संजातचित्तचमत्कारेण बहुप्रकारेण श्रीसाहिना बहुप्रशंसापूर्वं पठतां पाठयतां सर्वत्र विस्तार्यतां सिद्धिरस्तु' इत्युक्त्वा च स्वहस्तेन गृहीत्वा एतत् पुस्तकं मम हस्ते दत्त्वा प्रमाणीकृतोऽयं ग्रन्थः । अतः सोपयोगित्वात् श्रीसाहिमपि समुद्दिश्यार्थमाह—राजा श्री अकब्बरः नोऽस्मभ्यं सौख्यं सुखं ददते प्रजानामिति ।

According to 'An Indian Ephemeris' by Pillāi S'ravaṇa S'ukla 13 S. Y. 1649 *corresponds* with Thursday 10th August 1592; while Beveridge in his translation of Akbarnāmā puts dates of July 1592 A. D. for Akbar's expedition & halt at Rāmbāri as under:

"On 24th (Tir), 4th July 1592 H. M. set off to Kāshmir and his first stage was this same garden (of Rām Dās called Rāmbāri). On the 27th, 300 little stars fell from west to east. The Indian astronomers represented that if the first stage exhibited such an appearance, they should return and set out again at a chosen hour. The Shāh and the Shāhzādā were obliged to go back (to Lahore)" Vol. III p. 942. Thereafter "On 12 Amardād, 22nd July 1592, inspite of clouds of rain and the opposition of men, he set out. On the 17th he advanced from Rāmbāri". Ibid p. 943.

V. Smith correctly places Akbar's start for Kās'mir in August 1592 and that bears out Samayasundara's date of 10-8-1592 for Akbar's halt at Rāmbāri.

11. Harṣasāra.

He was a monk belonging to the Kharatara Gaccha. He had once an interview with Akbar.[15]

12. Jayasoma.

Jayasoma once scored a victory at a debate conducted at the Court of Akbar.[16] He was a member of Kharatara Gaccha and was invested with the title "*Pāṭhaka*" on the 2nd of Fāgan S'ud, S. Y. 1649; The reader will remember that on the same day Akbar had conferred the title "*Yuga-Pradhāna*" on Jinacandra Sūri, and the title "*Ācārya*" on Mānasiṁha at Lāhore. Both these also were members of the Kharatara Gaccha.

13. Sādhukīrti.

In the presence of many learned men at the Court of Akbar, Sādhukirti vanquished a proud disputant, in a debate held on the subject of a Jaina religious ceremony, called "Pauṣadha". Akbar, thereupon, conferred on him the title "*Vadīndra*".[17]

A perusal of the foregoing pages will make it evident to the reader that many Jaina teachers both of Tapā and of Kharatara groups, attended constantly the Court of Akbar. Chief among them, persons who vastly influenced the mental and spiritual outlook of Akbar—were Hīravijāya Sūri, Vijayasena Sūri and Bhānucandra Upādhyāya. All the three were members of the Tapā Gaccha. From S. Y. 1639 onwards some Jaina teachers or others stayed at his Court. Hīravijaya Sūri explained to him all the principal tenets of Jainism, and he always inspired the highest respect for himself. Since then, the Jainas exercised far greater influence upon his habits and mode of life than did the Jesuits. The tax levied on the pilgrims to the Satrunjaya Hill was abolished; all the Jaina holy places were placed under the control of the Jainas themselves. It was at the bidding of his Jaina teachers that Akbar gave up flesh-eating and prohibited the killing or encaging of birds and animals. (Vide p. 406, *A Short History of Muslim Rule in India*, 1st Ed. pp. 406–7 by Prof. Ishvarprasad).

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15 Vide a verse in the colophon of *Sangrahaṇi Bālāvabodha* by his pupil Śivanidhāna a copy of which is in Bikaner Bṛhat Jnāna Bhandāra :—

श्रीमदकब्बरसाहेर्मिलनाद् विस्तीर्णवर्णकीर्त्तिभरः। वाक्पतिवद् गुरुरिह सक्रियमुख्यो हर्षसारगणिः॥

16 Vide verses in the colophon of *Khanda-pras'asti Kāvya Vṛttii*, composed in S. Y. 1641, by his pupil, Guṇavinaya (No. 1182, Catalogue of Sanskrit and Prakrit Manuscripts, R. A. Society, by Prof. Velankar). Guṇavinaya says at the end of his commentary on Jayasoma's *Karmacandra Vaṁsa Prabandha* composed in S. Y. 1656 :—"श्री जयसोमगुरूणां शाहि-सभा-लब्ध-विजयकमलानाम्". For further particulars about Jayasoma, vide my "Short History of Jaina Literature" paras 844, 863, 865, 896.

17 शाहाकब्बरपादशाहपरिपन्मध्ये विदां साक्षिकं कृत्वा वादमखर्वगर्वचरितं निर्जित्य दुर्वादिनम्।
आविष्कृत्य च नित्यपौषधविधानेत्यक्षरं ह्यागमे "वादीन्द्र" विरुदं नृपादन्चिरालेभे समं कोविदैः॥
—47th Verse of the colophon of धातुरत्नाकर-धातुपाठवृत्ति alias क्रियाकल्पलता composed in S. Y. 1680 by Sādhukīrti's pupil Sādhusundara (Pet. 5th report 156–160).

Pinheiro, a Portuguese priest, stated in a letter from Lāhore dated 3rd September, 1595, "He (Akbar) follows the sect of the Vertei (Sanskrit-*Vratis*-Jainas)."

Mr. Vincent Smith rightly states:-" Akbar never came under Buddhist influence in any degree whatsoever. No Buddhist took part in the debates on religion held at Fatehpur Sikri, and Abu-l-Fazl never met any learned Buddhist. Consequently, his knowledge of Buddhism was extremely slight. Certain persons who took part in the debates and who have been supposed erroneously to have been Buddhists, were really Jains from Gujarāt. Many Jains visited the imperial Court or resided there at various times during at least twenty years from 1578 to 1597 A. D. and enjoyed ample facilities for access to the Emperor."

"The potency of the influence exercised by Jain teachers on the ideas and policy of Akbar has not been recognised by historians. No reader of the works of Elphinstone, Von Noer or Malleson would suspect that he listened to the sermons of the Jain holy men so attentively, that he is reckoned by Jain Writers among the converts to their religion, or that many of his acts from 1582 A. D. on-wards were the direct outcome of his partial acceptance of the Jain gospel. Even Blochman failed to perceive that three of the most learned men of the time, enumerated in Abu-l-Fazl's long list, were eminent Jain gurus or religious teachers, namely Hira Vijaya Sūri, Vijaya Sena Sūri, and Bhānucandra Upādhyāya. The first of them the most distinguished of the three, and credited by Jain authors with the honour of having converted Akbar (to Jainism), is placed by Abu-l-Fazl along with twenty others, including Saikh Mubaraka, in the first of the five classes of the learned-among the select few who "understand the mystery of both the worlds." The other two also were the most influential persons who initiated the Emperor to the significance of Jain doctrines.

"Akbar's action in abstaining almost wholly from eating meat and in issuing stringent prohibitions resembling those of Aśoka, restricting to the narrowest possible limits the destruction of animal life, certainly was taken in obedience to the doctrine of his Jain teachers."

"The Emperor granted various favours to the Jain community. Abu-l-Fazl made use of his opportunities (of coming into close contact with Jain priests) to compile an exacellent and generally accurate account of the Śvetāmbara sect, by gleaning information from the various learned men of that community, especially from Hīra Vijaya Sūri*. He failed to come across any learned member of the Digambara sect, and consequently observed that his account of the Digambara peculiarities has been written as it were in the dark."[18] (Vide "Akbar the Great Mogul"; and also the article, "Jain Teachers of Akbar" in Bhandārkar Com. Vol. pp. 275 and 276).

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*. Rather from Bhānucandra Upādhyāya.

18 Ain. Tr. Jarrett Vol. III, p. 270.

III JAINA TEACHERS AT THE COURT OF JAHĀNGIR.

Śekhooji–prince Salim–was the eldest son of Akbar, by his Rājput wife, Jodhbāi, the princess of Jodhpur. He was born under very auspicious circumstances—a child of so many prayers, vows and pilgrimages, a darling of all the inmates of the palace, and consequently, a spoilt child. At the age of 36, he ascended the Mogul throne at Āgrā, and assumed the lofty title "Nuruddin Mohammad Jahāngir Pādsāh Gāzi."

He had every desire to follow the foot-steps of his illustrious father. He believed in religious toleration and always desired to treat the religious teachers of his father with high respect. Just treatment of his subjects was one of his most cherished ideals. He was, however, a man of very quick termperament, and was easily excitable. These defects of temperament combined with his passionate addiction to vices never allowed him to come to the level of his father.

Rev. Tarry, who stayed in India between 1617 and 1619 A. D., says in his *Voyage to East India*—"Jahangir's temperament is composed of extremes; for, sometimes he was barbarously cruel, and at other times, he would seem to be exceedingly fair and gentle....All religions are tolerated and their priests held in good esteem."

Jaina documents afford ample testimony to the fact that he revered the Jaina teachers at his Court and that on the whole, he treated the Jaina order with sympathy. In spite of this, however, some incidents show that on some occasions, in a fit of passion, he treated some of the Jaina priests rather cruelly. For instance, as related in this work, he asked its author Siddhicandra, who was a Jaina Priest and was vowed to celibacy, to marry. He issued the order at a time when he was heavily drunk. When Siddhicandra politely but firmly refused to comply with this absurd command, he, in a paroxysm of rage, dismissed him from his Court, and also issued a general order for the banishment of all Jaina priests from his kingdom. When his anger subsided, and he was able to think clearly, he withdrew the order as quickly as he had issued it. Under the stress of the same emotion however, he is said to have written down the following remarks about the Jainas—remarks, which in no way should be taken as representing his attitude towards them in his saner moments:—

"The sect of the Sewrās (Śvetambara monks) exists in most of the cities of India, but is especially numerous in Gujarāt. As the Banyāns are the chief traders there, consequently the Sewrās also are plentiful. Besides making idol–temples for them, they (the Banyās) have also built houses for them to dwell in and to worship in. In fact, these houses are the head–quarters of sedition. The Banyāns send their wives and daughters to the Sewrās who have no shame or modesty. All kinds of strife and audacity are perpetrated by them, I, therefore, ordered that the Sewrās should be expelled, and I circulated firmans to the effect that wherever there were Sewrās in my empire, they should be turned out" (*Tūzuk-i-Jahāngīrī* or *Memoirs of Jahāngir* Vol. I, P. 438, translated by Rogers).

The reader can see that most of the statements made above in defence of his unreasonable and arbitrary order of banishment, as an outcome of intoxication and a fit of anger, are in absolute contravention of facts.

Mr. Vincent Smith, in his "Akbar" states:—"Jehangir, a strange mixture of opposites, was equally capable of intense love and devilish cruelty. He, when safely established with his court at Allahbad, far removed from parental supervision, abandoned himself without restraint to his favourite vices, consuming opium and strong drink to such an extent that his naturally fierce temper became ungovernable. The most fearful penalties were inflicted for trivial offences; pardon was never thought of and his adherents were struck dumb with terror. A news-writer convicted of a plot against the Prince's life was flayed alive while Salim calmly watched his long-drawn agony".

During his reign, he took strong and drastic action against any one, if he had the slightest suspicion that the person in question was acting or speaking against him. Arjuna, the fourth Sikh High Priest, was ordered to be executed by him for political reasons. Manasiṁha (Jinasimha Sūri of Kharatara Gaccha), was reported to have predicted against him. So, when he received the news of his death, he is said to have made the following remarks about him:—

"On Tuesday (Fagan Sud 3, S. Y. 1674 i. e. 17-2-1618 A. D.), I marched 5½ Kos, and halted at the village of Jarsima (Chāṇasmā). At this stage, news came to me that Mān Singh Sewrā surrendered his soul to the lords of hell. The account of this in brief is that, the Sewrās are a tribe of infidel Hindus who always go with their head and feet bare. One set of them, root out their hair, their beards and moustaches, while another set shave them. They do not wear sewn garments, and their central principle is that no living creature should be injured. The Banyāns regard them as their *pīrs* and teachers, and even worship them. There are two sects of Sewrās; one is called Pata (Tapā) and the other Kanthal-Kartal (Kharatara). Mān Singh was the head of the latter, and Bāl Chand (Bhānchand) was the head of the Patas (Tapās). Both of them used to attend upon H. M. Akbar. When he died and Khusrau fled, and I pursued him, Rāy Singh Bhurtiyā, Zamindar of Bikanir, who had been made an Amir by Akbar's kindness, asked Mān Singh what would be the duration of my reign, and the chances of my success. That black-tongued fellow, who pretended to be skilled in astrology and the extraction of judgments, said to him that my reign would, at most, last for two years. The doting old idiot (Rāy Singh) relied upon this, and went off without leave to his home. Afterwards, when the glorious God chose out this suppliant and I returned victorious to the capital, he came, ashamed and down-cast, to Court. What happened to him in the end has been told in its proper place.

"In fine, Mān Singh in the course of three or four months, was struck with leprosy (juzām), and his limbs fell off him till he was in such a state that death was by many degrees preferable to life. He was living at Bikanir, and now I remembered him and sent for him. On the road, he, out of excessive fear, took poison and surrendered his soul to

the lords of hell. So long as the intentions of this suppliant at God's courts are just and right, it is sure that whoever devises evil against me will receive retribution according to his merits." (Tūzuk-i-Jahāngīrī or Memoirs of Jahāngir Vol. I, pp. 437–8 Translated by Rogers).

Facts do not bear out the account given above. Jaina monks are prohibited from predicting any one's future by a religious injunction. Māna Siṁha was never expected to predict anything for any one, and his death by leprosy is a myth. Jaina documents plainly tell us that he died at Medatā (Mertā) on the 13th day of dark half of Paoṣa S. Y. 1674. Hindi (Monday 15th December 1617 A. D.) Both Akbar and Jahāngir treated him with utmost respect, as will be shown later on. The statement given above was the result of a fit of ill humour. His flatterers had poisoned his ears by constantly telling him evil things about Māna Simha.

During his reign many Jaina idols were consecrated and installed in temples and in the inscriptions of some of them the name of Pātaśāha Jahāngira was also engraved. It is said, some out of malice or fanaticism reported to him that his name was being engraved at the foot of the idols. He was greatly enraged. In order to passify him, his name was engraved on the heads of the idols. (See Inscriptions Nos. 1578 to 1584 of S. Y. 1671 Vaiśākha Sudi 3 Saturday and a footnote on p. 131, Nāhar II.)

It may be that the views expressed in the memoirs may not be of Jahāngir himself. "It seems very probable that the Emperor kept two or more memoir-writers, to whom he gave directions as to the event they were to record, and a general expression of his opinion on the various subjects to be noticed. It may be that in some instances he wrote down or dictated the words he wished to be recorded, but it is more likely that in most cases his (auto) biographers followed their own bent in composing their respective records." Elliot's History of India Vol. VI, p. 255.

A writer of Intikhāb-i-Jahāngir-shāhi writes "One day at Ahmedābād it was reported that many of the infidel and superstitious sect of the *Seorās* (Jains) of Gujarāt had made several very great and splendid temples, and having placed in them their false gods, had managed to secure a large degree of respect for themselves, and that the women who went for worship in those temples were polluted by them and other people. *Seorā* is a sect of people in whose religion to be always barefooted and bareheaded, is considered as one of the modes of worship; and to drink always warm water, and to pull out the hair of their head and beard, is reckoned as one of the deeds of virtue. They wear no other dress than a shirt of cloth. The Emperor Jahāngir ordered them to be banished from the country, and their temples to be demolished. Their idol was thrown down on the uppermost step of the mosque, that it might be trodden upon by those who came to say their daily prayers there. By this order of the Emperor, the infidels were exceedingly disgraced, and Islam exalted × × ×" [Elliot VI, pp. 451 and 452].

The description of *Seorās* i. e. Jaina monks of Śvetambara sect, given above is a malignant misrepresentation. It is false & malicious aspersion to attribute adultery to

them. Impelled by a fanatical zeal, other religions and their preachers were run down and condemned by muslims under the impression that by doing so their own religion would be exalted. Wherever racial, cultural, and religious conflicts take place, prejudices and condemnations are bound to occur. Human nature has been the same at all times and in all climes.

By false aspersions and reports conveyed to Jahāngir, he was easily led to pass unwarranted oppressive orders. Prof. Beniprasad says:—"He passed an order of persecution against the Shwetāmbar Jains of Gujarat because their leader Man Singh had, on the outbreak of Khusrau's death, prophesied the downfall of Jahāngir's empire within two years and because their houses were reputed, though wrongly, to be hotbeds of sedition and immorality. Sometime after the order was withdrawn." History of Jahāngir pp. 443-444. In the foot-note there he adds: "The Persian chroniclers do not mention the withdrawal of the order against the Jains, but the Jain works of the period are clear on the point." The present work is one of them.

"Jehangir was a great drinker, but was also ashamed of his vice, and cruelly punished those, who talked of his orgies or of the part they took in them" (Rawlinson).

Neither religion nor piety had struck deep roots in Jahāngir's heart; yet he was a sincere believer in God, and always respected those saints—be they Muslim or Hindu or Jain—who had dedicated their lives to the service of God. He was also interested in intellectual discussions with learned men like Jadroop, Bhānucandra and others. Barring a few exceptions here and there, his religious policy was that of toleration. Like his revered father, he also prohibited animal-slaughter on certain fixed days in a year, though the number of days was not as large as the number which Akbar had fixed. The extract quoted below, from his Memoirs (p. 9) will make this amply clear.

"In accordance with the regulations of my revered father I ordered that each year from the 18th of Rabiul-awwal, which is my birth-day, for a number of days, corresponding to the years of my life, they should not slaughter animals (for food). Two days, in each week were also forbidden, one of them Thursday, the day of my accession, and the other Sunday, the day of my father's birth. He (Akbar) held this day in great esteem on this account, and because it was dedicated to the Sun, and also because it was the day on which the Creation began. Therefore it was one of the days on which there was no killing in his dominions".

We shall now deal with the Jaina teachers at the court of Jahāngir.

1-2 Bhānucandra and Siddhicandra.

About them something has been said before on p. 9 and their account is related in the Summary of this work and more facts will follow thereafter.

3-4 Jinacandra Sūri and Jinasinha Sūri.

We have already noted what part they played at the court of Akbar. During Jahāngir's reign when he issued a firmān banishing all Jaina priests, Jinacandra Sūri was passing his monsoon at Pātan (S. Y. 1668). It is said that when the Sūri heard about the firmān, he forthwith sped towards Āgrā and had an audience with the emperor there, (S. Y. 1669) with the result that the firmān was cancelled. The Sūri passed the monsoon of that year at Āgrā. The next monsoon he stayed at Bilāḍā, where he breathed his last. (Āśvin Vadi 2nd S. Y. 1670 Hindi i. e. Sunday 22nd August 1613 A. D.).

Jinasiṁha Sūri (Mānasiṁha) was his successor. It is said that he was also invested with the title "*Yuga-pradhāna*" at the instance of Jahāngir. The bestowal ceremony was performed by his agent Makrabkhān. The Sūri died at Meḍta on the 13th of Poṣa (dark half), 1674 S. Y. while on his way to see the Emperor who had invited him to his court. When Jahāngir heard of his death, he is alleged to have penned lines about him in Tūzuki-Jahāngīrī, as already mentioned which bespeak what was his inner motive and why he welcomed his death.

5-8 Vivekaharṣa,[19] Paramānanda, Mahānanda and Udayaharṣa.

They were pupils of Vijayasena Sūri, Vijayadeva Sūri, and Nandivijaya—bearing the title, "Khuṣ-faham". In compliance with their request, a firmān was issued on 26th of Farvardin 5th year (1610 A. D.), prohibiting animal-slaughter during the 12 days of Paryuṣaṇa. All the four were members of the Śvetāmbara Tapā Gaccha. (For the text of the firmān, vide Appendix).

9 Vijayadeva Sūri.

While Jahāngir was residing at Māndu[20], where he often discussed the principles of Jaina philosophy with the learned men at his Court, he heard that a Jaina monk named

19 Vivekaharṣa secured royal orders prohibiting animal-slaughter and releasing captives from the Kings of Konkan, King Burhānshahi, Mahāraj Sri Rāmrāj, Khān Khānā, Navarang Khān and others. He also made the king of Cutch, Bhārmal (S. Y. 1642 to 1688) sympathise with Jaina religious doctrines and consecrated an idol at the village named Khākhar in Cutch in S. Y. 1659 (Inscription No. 446, Jinavijaya II). In Jahāngir's times, he installed several Jaina idols at his capital Āgrā on S. Y. 1667 Māgha Sudi 6. Thursday i. e. 10-1-1611 A.D. (Vide Jaina Satya Prakāśa Vol. II No. 9 pp. 508-509). That at the request of Panditas Vivekaharṣa and Udayaharṣa, two firmāns given by the Emperor Jahāngir were announced by him in the open Court in the presence of (Rāja) Rāmadāsa about or during the Paryuṣana days of S. Y. 1667, is specifically referred to in the illustrated *saṁvatsarika-patra* (annual letter of apologies for the faults of the past year as per Jaina tenet) written by the Jaina *sangha* of Agra to Vijayasena Sūri at Devkāpātan (in Kathiawār) dated Monday Kārtika S'udi 2nd S. Y. 1667—published in Jaina Sāhitya Sams'odhaka Vol. 1 No. 4 pp. 212 to 217 with its photo-block.

20 Māndu:—Māndavgadh. "It is situated on a hill about 1944 feet above the level of the sea. It is 65 miles from Ujjain. For 1300 years it was one of the principal cities of the various Hindu and Muslim kingdoms established in Central India."—Aine Akbari.

Vijayadeva Sūri had been practising severe austerities through the long course of his ascetic life. He was also informed that austerities formed the cardinal principle of Jainism. He summoned the local Jaina leader, Candrapāla by name, and gave him a firmān requesting the Ācārya to present himself at the Court. The Ācārya was then passing the monsoon at Cambay. When he received the firmān, he started from Cambay, and reached Māndu on Aśvin Sukla 13th S. Y. 1673 Gujarāti (2-10-1617 A. D.)

On the following day, the Emperor granted him an audience. On seeing him, he was struck with his lustrous face and personality. He questioned him on the value attached to *tapās* (austerities) in Jainism. The Ācārya told him that the Tapā Gaccha to whom he belonged, was founded by a very austere Jaina High Priest. It was named Tapā from "*tapas*" meaning austerities. He also said that he was a member of that Gaccha. The Emperor, highly impressed by the Sūri, conferred on him the title of "Jahāngir-Mahātapā" (a great austere man recognised by Jahāngir). In accordance with the Emperor's orders, the Sūri was taken to his retreat in a procession, with the royal band playing and the whole Jaina congregation following. The Emperor stood in the gallery of his palace and watched the procession with interest and delight. At the time of this visit of the Sūri, several other incidents took place, in which some part was played by Nemisāgara Upādhyāya, Bhānucandra and Siddhicandra; details about these incidents will be given in their respective accounts. Various inscriptions bear out the fact that Vijayadeva Sūri was the recipient of the title "Mahā-Tapā" from Jahāngir. (No. 1460 of S. Y. 1674 Māgha Vadi 1 Thursday (1-1-1617 A. D.) Nahār II; No. 207 of S. Y. 1675; Nos. 341 and 367 of S. Y. 1686; No. 524 of S. Y. 1709; Jinavijaya II; Nos. 750 and 754 of S. Y. 1677 Nahār I. (For full account of the Sūri vide "*Vijayadeva-Sūri-Māhātmyam*"—a Sanskrit Poem by Śri Vallabha Upādhyāya of Kharatara Gaccha, edited by Jinavijaya).

10 Nemisāgara Upādhyāya.

At the invitation of Vijayadeva Sūri, Nemisāgara started from Rādhanpur and reached Māndu to join the Sūri. He was also granted an audience by Jahāngir. A controversy that had been started several years ago, about a book by Dharmasāgara Upādhyāya, was still going on. The book in question (*Sarvajna Sataka* by Dharma Sāgara was almost a second edition of his *Pravacanaparīkṣā* nick-named *Utsūtra-Kanda-Kuddāla*) condemned and proscribed by Hiravijaya Sūri and by his successor Vijayasena Sūri. The question was submitted to the Emperor who heard the view-points of both the sides-Vijayadeva Sūri and Nemisāgara Upādhyāya on the one side and Nandivijaya and Bhānucandra on the other. Jahāngir asked them to follow their former masters' views and live in peace.

Nemisāgara died at Māndu about this time (on Kartak Sud 10 S. Y. 1674—

"After a leisurely journey of more than four months, the Imperial party entered Mandu on March 6th 1617" (i. e. Monday, Fagan Sud 7th S. Y. 1673) and left for Gujrat on Friday, Kartak Sud 5, S. Y. 1674"-Jahāngir-nāmā. Jahāngir thus stayed for 8 months at Mandu. (See Beniprasād's "History of Jahāngir").

Wednesday 29-10-1617 A. D.), (Read "*Nemivijaya Nirvāṇa Rāsa*" composed by Kṛpāsāgara on Māgsar Sud 12, S. Y. 1674 i. e. Saturday 29-11-1617 A. D. embodied in my 'Jaina Aitihāsika Rāsamālā, published by Adhyātma-jnāna Prasāraka Mandala).

11 Dayākus'ala.

He had an interview with the Emperor. The Emperor inquired of him about Vijayadeva Sūri and gave him a letter addressed to the Śūri. The letter was dated Shahban 19th 1027 H. (-Saturday 1st August 1618 A. D). Its contents were:—"We are much pleased with what we learnt from your pupil who was very experienced and intelligent and to whom we paid due attention. We did what he requested us to do". Vide Appendix.

12-13 Dharmamūrti and Kalyāṇasāgara.

Kuṇrapāla and Sonapāla, two wealthy Jaina brothers of the Oswāl Bania family, were highly respected at the court of Jahāngir who had appointed them as Sealdārs. They got a large Jaina temple built at Āgrā; the idols of Śreyānsanātha and Mahāvīra Jinas were installed in it by Kalyāṇasāgara, a disciple of Dharmamūrti Suri, the "Guru" of these brothers (Thursday Vaiśākha Sudi 3rd, S. Y. 1671 correspondling with Saturday 2-4-1614 A. D.). It seems that both the Sūris were granted interviews by Jahāngir. (Vide Inscriptions Nos. 308 to 312 & 433 Nāhar. I Nos. 1456, 1578 to 1584, Nāhar II; an article by Prof. Benārasidās on Kuṇrapāla and Sonapāla Praśasti in Jaina Sāhitya Samśodhaka II. No. 1 pp. 25 to 36; Gujarāti poem—*Kalyāṇasāgara Sūri Rāsa*-composed by Udayasāgara Sūri in S. Y. 1802).

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IV. SUMMARY OF PRESENT WORK.

This book appears in print for the first time. It is an attempt at the biography of Bhānucandra, a Jaina monk at the Court of Akbar. The author is Siddhicandra, a disciple of the biographee. The book in the present form consists of 749 verses divided into four *Prakāśas* (Chaptars), containing 128, 187, 76 and 358 verses respectively.

First Chapter—The first five verses are benedictory. The author invokes the five *Jinas*, namely, Ṛṣabhanātha, Śāntinātha, Neminātha, Pārśvanātha and Vardhamāna (Mahāvīra).

In the succeeding verses the author expresses his inability to do justice to all the events of the life of his noble and virtuous master. He states that though not endowed with a comprehensive frame of mind, he humbly intends to shed some light on the life of Bhānucandra, be the task as difficult as trying to cross the boundless ocean in a fragile boat. With this manifestation of modesty which becomes him well, he introduces us to the personality of his biographee briefly and generally in the following terms:—

He taught Akbar one thousand names of the Sun, correctly; Akbar, under his influence, issued firmāns prohibiting animal-slaughter and abolishing tax on pilgrims to the Śatruñjaya Hill &c.

The greatest among ascetics, he composed a commentary on the Sun (*Sūrya-Sahasra-Nāma*), commentaries on *Vasantarāja's S'akuna* (a book on omens), on *Kādambari* (by Bāṇa), on *Kāvya-Prakās'a* (by Mammata), on *Nāma-Sreṇi* (*Anekārtha-Nāmamālā*-a lexicon of Sanskrit words), on *Viveka-Vilāsa* (by Jinadatta Sūri), and on other good works.

Jahāngir, who had issued an order deporting all ascetics in Gujarāt, revered him and restored him and his pupil, Siddhicandra Upādhyāya, to their original position at his Court (Verses 9 to 12).

The following, says the author, is a brief account of this great monk who had the honour of preaching the Jaina gospel to Akbar and who thus enhanced the glory of Jainism at his Court. There is not a single exaggerated statement in this account; neither can the charge of wilful omissions be levelled against it. It gives truth, and nothing but truth.

Verses 14 to 38 contain details about the city of Ugrasena (Āgrā).[21] It is situated on the banks of the Kālindi (Jamnā), which flows into the sea after merging with the mighty Ganges at Prayāga. Merchants-and rich ones at that-carry on a roaring trade there, in elephants, horses, birds, bulls, slaves, cloths, diamonds, sweet fruits, vegetables for all seasons, and in hosts of other things. It is thickly populated. Hundreds of kings visit the city. Towering temples decked with diamond-studded pillars are built there. It contains no small number of multimillinonaires who can stand comparison with Kubera, and it is no less catching in appearance than Alakā (the metropolis of Kubera).

Details about Akbar are given in Verses 39 to 65. He was the Rāma of the Mogul dynasty. Thieves and robbers were conspicuous by their absence in his empire. His glory was white as moon, because he had defeated all his enemies. His religious fervour never ebbed, as is shown by his high regard for all the six systems of philosophy. He took active interest in all arts and in all branches of learning. On the battle-field

21 Agra—is a pleasant city with a healthy climate. The river Jamna meanders through it in a stretch of 5 kos, and on both the banks are rows of delightful villas and charming meadows. It contains peoples of all climes and colours and is an emporium of world trade. His Majesty has got built there a fort of red stone, the like of which the eyes of travellers have never met. There are in it more than five hundred buildings in masonry; they are architectural models designed by artists from Bengal and Gujrat, and are noteworthy for their excellant sculpture and delicacy of form. At the eastern gate are two stone-elephants with riders, graven with exquisite skill. In former times, Agra was a village under the power of Biānah. Sultan Sikandar Lodi selected it as the seat of his capital; his present Majesty has embellished it and transformed it into a matchless city". (Aine Akbari II, P. 180) J.

he was ever victorious. He was the father of three[22] valiant sons, S'ekhuji, Pāhadi, and Dānaśāha by name. His army consisted of 27 hundred thousand cavalry, 12000 horses being reserved for his personal use in the royal stables which also contained 14000 elephants, and one hundred thousand elephants.[23] He by his own valour, defeated his opponents and annexed Gujarāt, the beauty of which was heavenly, to the Mogul empire. (In 1572 A. D., he made his triumphant entry into Ahmedābād, the then capital of Gujarāt). Learned men from all the parts of the world flocked at his Court.

Śaikh[24] Abu-l Fazl is dealt with in verses 66 to 77. He was endowed with eight[25] qualities of intellect. Loyalty to the emperor, purity of conduct and freedom from malice were some of his many qualities which endeared him to the Emperor who treated him as

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22 S'ekhuji—the oldest son of Akbar, described as Prince Royal by Abul Fazl. He was called Salim, because he was born (on 31-8-1569 A. D. at Fatehpur Sikri) in the house of Shaikh Salim Chishti. Akbar used to call him Shaikhu Bābā. He succeded Akbar as Emperor Jahāngir and died on 28-11-1627 A. D.

. Pāhadi or Pahāri—Akbar's second son named Sultān Murād born in 1570 A. D. He was nicknamed Pahāri (Bad. II, 378) as his birth occurred in the hill country of Fatehpur. When he was sent to conquer the Deccan, he had taken to excessive drinking through associating with unworthy persons, so that he died in his 30th year near Jalnapur in Berar.

Dānas'āh or Dāniyāl—Akbar's third son born in September 1572 A. D. was named Shāh Dāniyāl as his birth took place at Ajmer in the house of one of the attendants of the Shrine of Chishti whose name was Shaikh Dāniyāl. After death of Murād he was sent to conquer Deccan and was successful; he too died from excessive drinking in the 33rd year of his age.

23 The strength of Akbar's army: Blochman states:—"We have not sufficient data to form an exact estimate of the strength of Akbar's army. We can, however, guess it as 25000 men (troopers, musketeers and artillery). Imperial stables contained 12000 horses hence about 12000 standing cavalry. The rest were matchlock-bearers and artillery. Abul Fazl states that there were 12000 match-lock bearers" (Aine Ākbari Vol. I, pp. 245-6). We find in Noer I p. 286:—"Abul Fazl gives the effective strength of 44 lacs of men. The standing army-the troops in pay-were, according to Badaoni, 25000, and in the latter years of Akbar's reign, they consisted of some 12000 troopers and 13000 artillery and match-lock men-the banduqchis."

24 Abul Fazl was the learned unorthodox theologian who had shown extraordinary precocity and had spent a studious youth. He succeeded, in 1574 A. D., by means of a Koranic commentary, in attracting the attention of the Emperor. He occupied an informal position as Secretary of State and Private Secretary, which secured him, in practice greater power than if he had been Vakil or Vizier. His brilliant official success was due partly to his exceptional intellectual gifts and partly to his adroitness as a courtier. He was the author of Akbarnāmā and Aini-Akbari (or "Institutes of Akbar"). The former is the leading authority for the narrative of events in Akbar's reign and the latter is, in short, a descriptive and statistical survey of the empire, combined with a detailed account of the Court and of the administrative system. He met his death in 1602 (12-8-1602) by a murderous attack at the instance of Prince Salim in the fifty second year of his age". (Vincent Smith's "Akbar, the Great Mogul"). "Aini Akbari" was completed in 1005 H. i. e. 1596-7 A. D.

25 The eight qualities of intellect are: (1) शुश्रूषा desiring to hear (2) प्रतिपृच्छा inquiring again (3) श्रवण listening (4) ग्रहण understanding (5) ईहा reflecting (6) अपोह removing doubts by the exercise of the reasoning faculty (7) धारणा fixing in mind and (8) सम्यक्करण-सम्यगनुष्ठान properly putting into practice. Vide Vis'eṣāvas'yaka Sūtra verses 561 to 564.

his intellectual friend and companion. He had drunk deep at the Pierian Spring; his mastery over, and grasp of, various schools of philosophy was simply amazing. The following list will give an idea of how many things his head carried, though the list is by no means exhaustive:—Jainism, Mīmāmsās, Buddhism, Sānkhya, Vaiśeṣika, Cārvāka, Jaiminīya, Pātanjala Yoga, Vedānta, Vocabulary and Lexicography, Music, Dramaturgy, Rhetorics, Purāṇas, Prosody, Science of Omens, Astrology, Politics, Sexiology, Mathematics, Palmistry, Veterinary etc. etc. In short, there was no branch of learning which did not come within the grasp of this intellectual giant. The serenity of his temperament, his forgiving nature and his foresightedness were only some of the many striking qualities of head and heart with which he was endowed. When Murād-Akbar's son-was in trouble, Akbar appointed the Saikh as the general of his army, and sent him to his rescue. Murād died and the army was thoroughly organised by the Saikh. In appreciation of this service of his, the Emperor conferred on him the title "*Dalathambhana*" (Pillar of the army"). (77).

The remaining verses of the chapter are devoted to the account of Hīra-Vijaya Sūri.

Once upon a time the Emperor inquired of his *Sāmantas* (Officers), who had returned from Gujarāt, whether they had seen or heard of any saint who was austere, free from desires, dispassionate, calm in appearance and who had subdued his senses. They replied that a Jaina priest named Hīra-Vijaya Sūri was reported to possess all the qualities mentioned by the emperor (Verses 78 to 95). Akbar then sent a firmān to Sāhibkhān, the Subā (Governor) of Gujarāt, asking him to request the priest to go to Āgrā. Sāhibkhān inquired of the *S'rāvakas* (Jaina laity) of Rājadranga (Ahmedābād)[27] the whereabouts of the Ācārya. They informed him that the Ācārya was residing at Gandhār[28] where Sāhibkhān sent him the royal message. The Sūri forthwith came

26 Abul Fazl himself states:—"In consequence of their (of some interested parties) intrigues, I was sent off on the 25th Dai (about 5th January 1599—4th of Pauṣa Vadi S. Y. 1655) to bring Prince Sultān Murād. An order was given that if the officers of the Deccan should take upon themselves the supervision of the country, I was to come to Court with the Prince. Otherwise, I was to send him off and to work in harmony with the others, and to act according to the opinion of Mirzā Shāhrukh" Akbar-Nāmā III, p. 1119. Abul Fazl received a warlike elephant over and above the choice horse and a special khilat. He reached Dehāri on the banks of the southern Purṇā 20 Kos from Daulatabad on May 2nd 1599 A. D. (Vaiśākha Vadi 2nd S. Y. 1656) on which day Murād died. Abul Fazl further continues:—"After the death of Prince Sultān Murād, the writer of the noble volume took charge of the arranging of the army, the guarding of the country, and the capturing of places that had not been taken" p. 1131, "Akbarnāmā" III.

27 Ahmedābād:—The first capital of Gujarāt was Pāttan. The next was Cāmpāner, and the third at the time was Ahmedābād. The last named city was prosperous and flourishing centre of trade and commerce on the banks of the Sābarmati (Savarpamati). It lies in latitude 23°. For the pleasantness of its climate and its display of the choicest products, it is almost unrivalled. It has two forts, outside of which are 300 quarters of a special kind which they call Porah (Purā) in each of which all the requisites of a city are to be found. At the present time only 84 of these are flourishing (Aini Akbari II, P. 240, Jarrett).

28 Gandhār:—Bharoj (Broach) has a fine fort. The Narbadā flows past it in its course to the ocean. It is considered to be a maritime centre of first rate importance and the ports of

to Ahmedābād and had an interview with Sāhibkhān, who offered him a conveyance and other facilities for his journey. The Ācārya politely thanked him for his kind offer and said that he could not accept them because Jaina monks were forbidden by a religious tenet to accept any such means of material comfort. A few days later, the Sūri started from Ahmedābād, and preaching the Jaina gospel at every village and town on his way, where he was accorded a warm reception, he finally reached Āgrā to go to Fatehpur.[29] At Āgrā the whole Jaina community headed by Sthānasimha[30] and others celebrated the occasion of his arrival with great eclat, and paid homage to the monk with offerings of gold and silver coins to the accompaniment of musical instruments. (110).

On that very day (Jyeṣṭha Vadi 13th S. Y. 1639–Monday 18th June 1582 A. D.) the Ācārya was escorted to the Emperor's presence by Abul Fazl. The Empepror received him and greeted him warmly. After some preliminary remarks about the Sūri's health, the Emperor put him a direct question: "What was true religion?" The Sūri replied that the religion, the foundation of which was compassion (*dayā*) was the best. The Emperor, though fond of hunting, was convinced of the truth of what the Sūri said. The Sūri's words had touched his heart deeply. He respectfully bowed to him and, with folded hands, said that he could not think of any fit present for the Sūri, who had renounced all worldly comforts, except a Jaina Library located in his palace. He requested the Sūri to accept that gift of him and thus oblige him. All the Jaina books were brought there and were presented to the Ācārya. Again the Emperor requested the Sūri to ask of him anything he required. Then the Sūri asked him to prohibit animal–slaughter during the eight days of the Paryuṣaṇa holidays. Not only did the Emperor readily accede to this request, but he went a step further and prohibited animal–slaughter for four other days. The Sūri's dignified calmness of appearance and renunciation of worldly desires highly impressed the Emperor. Then the interview ended–an interview in which

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Kāvi, Gandhār, Bhābhut and Bhankorā are its dependencies. Aine Akbari II, P. 243. Gandhār is a port frequented by vessels in Sarkar of Bahroch (Broach) South with revenue of 2,40,000 P. 255 Aini Akbari II.

29 **Fatehpur:**—"was a village, formerly one of the dependencies of Biānah. Later on it was called Sikri. It was situated at a distance of 12 Kos from Āgrā. After the accession of His Majesty, it rose to be a city of first rate importance. A masonry fort was erected; the two elephants carved in stone at its gate inspire astonishment. Several noble mansions also were built. The royal palace and the residences of the many of the nobility are at the top of the hill. The plains also are studded with numerous beautiful mansions and gardens. At the behest of His Majesty, a mosque, a college and a religious house were also built upon the hill the like of which few travellers must have seen elsewhere. In the neighbourhood is a tank, twelve Kos in circumference and on its embankment His Majesty has got constructed a spacious courtyard, a *minār* (spiral tower) and a place for the game of Chaugān". P. 180 Aini Akbari Vol. II (Jarrett)

30 **Sthānasimha–Thānasimha:**—He was at first a non–Jaina and then was converted to Jainism by Simhavimala a Jaina Tapagacchīya *Sādhu* and the *guru* of Devavimala the famous author of Hīra-Saubhāgya-Mahākāvya at the end whereof is stated about Simhavimala:—

मिथ्यात्वं मनसो निरस्य विलसद्वाचां विलासैर्निजैस्तसिन्स्थापयति स धर्मनघं स्थानादिसिंहस्य यः ।
दाघं घोरनिदाघधर्मघटितं प्रावृट्पयोदव्रजो दृष्टीनां पटलैरिवामृतरसं भूमण्डलस्यान्तरा ॥ १६ ॥

Sthānasimha became one of Jaina leaders at Āgrā and took a prominent part in Jaina affairs as will be seen later on.

the Ācārya had rendered no small service to Jainism. He stayed in that country for four monsoons and then started for Gujarāt, leaving his pupil Śānticandra Upādhyāya at the Court. After his departure, the Emperor again went to Lābhapura (Lahore) (in 1586-7 A. D.). (127).

Second Chapter—The geneology of Bhānucandra is the subject of the first 21 verses of the second *Prakās'a.* In the non-idolator Jaina sect, Lumpāka by name (Lumpāka is a Sanskrit vulgar term coined from the name of its founder, Lunkā or Lonkā. The sect is at present called "Sthānakavāsi"-a refined term), there was a learned monk, Hāna[31] Ṛṣi by name. He had dived deep into the ocean of Jaina sacred literature, as a result of which he could not help coming to the conclusion that worship of *Jina* idols was an essential tenet of Jainism. He left his own sect and joined the Tapā Gaccha-one of the idolator Jaina Śvetāmbara groups-along with his hundred disciples. One of these disciples was Sakalacandra Upādhyāya. It is said of him that while festive preparations were going on for his marriage, he renounced the world and was initiated into Jaina priesthood, just like Jambukumāra (later on Jambusvāmi, a desciple of Sudharmā Svāmi, a prominent successor of Lord Mahāvīra). He composed a poem in Gujarāti entitled "Sattarabhedi Jina-Pujā" (17 ways of worshipping *Jinas*). The poem is very popular and is till now being sung in every village and town by the Jaina laity. Sakalacandra had many learned pupils, amongst whom Sūracandra and Śānticandra were the principal ones. Sūracandra was a man of high intellectual attainments. It was said about him that his genius shone as if he were a *Kṛṣṇa-bhārati* (i. e. Sarasvati, the goddess of learning, darkly arrayed). He composed verses on the spur of the moment and always carried the palm in debates (1-21).

Amongst his pupils, one, Bhānucandra by name, was the most prominent. He studied at his master's feet and acquired mastery over Jaina scriptures. Out of affection, Hīra-Vijaya Sūri himself conferred on him (Bhānucandra) the title "*Prajna*" (*Pandita, Pan-nyāsa*). He was regarded as Gautama (the first desciple of Lord Mahāvīra) incarnate, and was revered by all as the crowning jewel of Tapā Gaccha. He initiated into his order many sons of wealthy Banias. He blanched his opponents like the sun, and soothed his adherents like the moon. Hence his name was most appropriate to, and in keeping with, his virtues. Hīra-Vijaya Sūri deputed him to the Court of Akbar, hoping confidently that much good would accrue to the Jaina Order out of his influence over the Emperor (33).

In obedience to the order of the Ācārya, Bhānucandra went to Lābhapura (Lāhore) where he was received with great jubilation by the Jaina laity. He put up at the *upās'raya* (a halting place for Jaina monks). His friend Abul Fazl escorted him to the royal Court where the Emperor granted him an audience. His personality and his manner and ease of answering the questions put to him impressed the Emperor profoundly.

31 He was at first a pupil of Jivaji of Surat belonging to Lonkā Gaccha. He left that *fold* and took initiation from Hemavimala Sūri of Tapā Gaccha in S. Y. 1582. See J. G. K. III, p. 1694. The Sūri placed him under his pupil Kus'alamāṇikya & named him Sahajakus'ala, as I find from one *pattāvali* with me.

He requested him to visit the Court everyday and instructed the gate-keeper to see that all facilities were given to the monk to come and see him without let or hindrance. Accordingly Bhānucandra used to pay daily visits to the court where he was received with honour.

Saikh (Abul Fazl) expressed his desire to study under him "*Ṣaḍ-darśana-Samuccaya*" (A treatise expounding the six Systems of Philosophy, compiled by Haribhadra Sūri, a commentary upon which is written by Guṇaratna Sūri. Read paragraphs 217 and 672 of my "Short History of Jaina Literature"). Bhānucandra readily agreed to do so. Abul Fazl always made notes of what the monk taught him. Attachment between them grew very much on account of this.

Upādhyāya Śānticandra realizing that his further stay at the Court served no useful purpose, approached the Śaikh and requested him to procure royal permisson for his departure. The Emperor granted the permission but instructed the Śaikh to inform Śānticandra that Bhānucandra's presence at the Court was desired by him. Accordingly he departed for Gujarāt[32] (65).

During his stay at the Court Bhānucandra distinguished himself for his extraordinary intellectual attainments. Once upon a time the Emperor asked the Brāhmins to enumerate to him one thousand names of the Sun. The Brāhmins failed in the attempt; fortunately for them, however, a highly talented person did the work for them. Then they submitted the compilation to the Emperor. With great delight at the attainment of his desire, the Emperor asked them who was competent enough to explain to him the significance of those names. The Brāhmins replied that only that person was fit to do it, who had subdued his passions, who slept on the ground and who led a celebate life. Thereupon the Emperor told Bhānucandra that only he possessed those qualifications and requested him to read to and teach him those names every morning (71).

It was the Emperor's habit to get out of bed at early dawn. Arraying himself in royal robes, he used to occupy the royal chair (*siṃhāsana*) placed in the centre of the royal Court on a raised platform. The magnificence of Akbar's Court beggars description. With musical instruments playing sweet melodies, with gate-keepers and door-keepers in their liveries standing at their proper places, with a row of feudatory princes paying their respects to His Majesty, with numerous courtiers bustling hither and thither, with singers and dancers and wrestlers vying with one another to please His Majesty and to stand in his favour, with attendants carrying boxes of jewels and other valuables sent as presents to His Majesty by kings and governors from various parts

32 In *Hīra-Saubhāgya-Kāvya*—Ch. 14 versess 270 and 271 it is stated that Śānticandra approached Akbar and said that he would ask Bhānucandra to stay at the Court at Fatehpuri and requested him to grant him permission to depart because he wanted to be by the side of Hīra-Vijaya Sūri. The Emperor granted him permission to go and gave him firmān set with his own seal, abolishing Jaziā tax and prohibiting animal-slaughter, in appreciation of his having daily heard from him *Kṛpā-rasa-Kośa* composed by him at the instance of Hīra-Vijaya Sūri". For further details see before at pp. 8 and 9.

of India, with elephants and camels and horses of the best breed nicely arrayed in the spacious courtyard-the Court presented a sight hitherto unrivalled in splendour and majesty. The first thing that the Emperor did after entering the Court was to repeat the thousand names of the Sun[33] as uttered by Bhānucandra with great devotion, with his face towards the Sun and with folded hands. Bhānucandra recited these names with him. This routine enhanced the reputation and respect of the Jaina monk to a very high degree. Jaina order rose in the estimation of the people (109).

One day, the monk desiring to uplift the poor told the Emperor that charity given during 8 sacred days (of Paryuṣaṇa) would bring about hundred-fold merit. On hearing this the Emperor expressed his desire to fast and to give gold in charity to the distressed. Accordingly, he took his bath, and dressed in immaculate white, sat in the Court and distributed six thousand gold mohrs among the poor. Akbar offered gold mohrs to Bhānucandra and presseed him to accept them. The monk, however, thanked him politely for the offer and said that he could not accept anything pertaining to material comfort, because according to his religious tenets, he as a monk and recluse was expected to be free from worldly ties or desires. At this very time the Emperor received a message from Aziz[34] Kokā that the Jām[35] was defeated and that his whole army had surrendered.

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33 (In 991 H.) "A second order was given to the effect that the Sun should be worshipped four times a day in the morning and evening and at noon and midnight. His Majesty had also *one thousand and one Sanskrit names of the Sun collected and read them daily*, devoutly turning towards the Sun. He then used to get hold of both ears, and turning himself quickly round about, used to strike the lower ends of his ears with his fists" (Al Badauni-Lowe's Trans. Vol. II, p. 332).

"A number of disciples, he called Chelāh. And another lot who were not admitted into the palace, stood every morning opposite to the window near which His Majesty used to pray to the sun....And every evenig there was a regular Court assembly of needy Hindus and Mussalmans, all sorts of people, men and women, healthy and sick, a queer gathering and a most horrible crowd. No sooner had His Majesty finished saying the thousand and one names of the "Greater Luminary" and stepped out into the balcony, than the whole crowd prostrated themselves and cheating and thieving Brāhmins collected another set of one thousand and one names of "His Majesty the Sun" and told the Emperor that he was an incarnation, like Rām, Krishna and other infidel kings"....Ibid P. 336.

34 Aziz Kokā:—Mirzā Aziz Kokāl-tāsh Khān-i-Āzam Aziz Kokāh (No. 21) "Kokāh" means foster brother. He was Akbar's foster brother. In the 17th and 23rd years of Akbar's reign he was in Gujarat, and towards the end of the 34th year he was appointed Governor there. In the 36th year, he moved against Sultan Mazaffar and defeated him in the following year. He then reduced Jām (on 8-8-1591) and other Zamindars of Cutch to obedience, and conquered Somnāth (Junāgadh on 27-8-1592) and 16 other harbour towns (in the 37th year i. e. A. D. 1592-93) Aini Akbari II, P. 325-Vide History of Gujarāt-Bombay Gazetteer P. 271-272.

35 Jām:—Jām Sattoji-Satarsāl (Śatruśalya)—The news of his defeat was conveyed to Akbar on 8-8-1591. See Akbarnāmā Vol. III, P. 902. It is stated on p. 250 of Aini Akbari Vol. II:- "On the Gujarāt side towards the South is a Zamindar of note whom they call Jām, a relative of the ruler of the above named State (Cutch). Sixty years ago, Jām Rāwal after a war of few months, was driven out of the country, and settled in Sorath between the territories of the Jaitwāh (Jethvās), Badhel (Vāghers), Chāran and Tumbel tribes. He possessed himself of other parts and founded the City of Nawānagar and his country received the name of Little

The Emperor was much pleased to hear this glad piece of news and again requested the monk to accept a *pūrṇapātra*–a vessel or a box or a basket filled with valuable things–often given as present to one who brought good news. The monk taking advantage of this opportunity, said that if it was His Majesty's desire to do something which would bring happiness to him, he should issue an Order to the effect that the prisoners of war in Saurāṣtra should be set free. Akbar hesitated for a moment and considered whether it was safe and sound to release the prisoners of war. In the end, however, his innate respect for any one learned and free from worldly desires got the better of him and he complied with the monk's request. A firmān on which was set his own seal, was issued and was given to Bhānucandra who immediately got it despatched to Gujarāt. For this achievement the fame of the monk spread far and wide and the glory of Jainism was recognized by all. (121)

There was no halting place for Jaina monks in the fort of Lāhore. Bhānucandra, though keenly desirous of having one, thought that the object of his desire was not easy of achievement due to the antagonism of Muslims and other non-Jainas. After some hard thinking, he hit upon a plan. So, one day, he went to the Court to recite the names of the Sun, later than was his wont. The Emperor asked him the cause of his being late. Bhānucandra replied that his place of residence was far away in a crowded corner of the city and that he had always to experience much difficulty in making his way to the royal Court. Thereupon the Emperor pointed out that he could have at his disposal any of his palaces or an exclusive suite of rooms in any one of his palaces in the fort. The monk thinking that it could not be available as his own or beneficial to himself in future prayed for a gift of a piece of land for such a place of residence. The Emperor granted his request. A piece of land was made over to the Jaina community. A magnificent temple was erected there together with simple rooms for the residence of the monks. An idol of Śāntinātha was consecrated there. Gold jars shone upon the crystal domes of the temple and the Jaina flag fluttered from the top of the highest dome. Thus the monk fulfilled the long-cherished ambition of the Jaina community[36] (139).

In course of time a daughter was born to the eldest son (Salim)[37] of the Emperor.

Cutch. Sattarsāl, the present Rājāh, is his grandson. There are many towns and the agricultural area is extensive. The residence of the Chief is at Nawānagar and his force consists of 7000 cavalry and 8000 infrantry".

36 The construction of an *upāsraya* at Lahore is referred to in *Hīravijaya Sūri Rāsa* verses 36 and 37 p. 182, the cost whereof is stated to have been Rs. 20,000/–.

37 "Prince Salim had created a veritable harem. He married several wives of various nationalities and religions. After his accession to the throne, he married a few others including Mihurrinisā–Nūr Jahān. Concubines raised the harem to the monstrous number of 300. A numerous progeny sprang from these unions" (Beniprasad).

We shall mention here from Akbarnāmā his daughters born before he came to the throne.

(1) On the eve of the 16th Ardibihisht (25–4–1586) the daughter of Rājā Bhagwant Dās gave birth to a daughter in the house of Prince Sultān Salim. According to Greek method 18 degrees of Sagittarius, and according to Hindu calendar 1 degree 41 minutes (A. N. III, p. 747) (Her name was Sultān–unnisā Begum who was born on 26–4–1686 and lived for 60 years.—Beniprasad).

The daughter was born in the constellation of Mūla. Wise men told the Emperor that it augured evil to her father and that the evil should be checkmated by some means. Thereupon the Emperor consulted the Master (Bhānucandra) on this point. He suggested that it could be done effectively by performing the "*Aṣṭottara-śata-snātra*" ceremony (108 baths to be given to the idol of Jina in its temple). His Majesty declared that the ceremony was to be performed without delay at the newly built residence of the priest, and that he and Śekhuji (Prince Salim) would attend it personally. (145)

The master, thinking that Thānasimha was the proper person to look to the details of the ceremony, entrusted him with that duty. A vast hall was temporarily erected near the *upāśraya*. Crowds and crowds of people, out of curiosity and wonder, flocked to the hall which proved too small to meet such onrush. The Emperor sent an invitation to Mantri Karmacandra[38], the leading member of the Kharatara Gaccha,

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(2) In the beginning of Akbar's 34th year of reign on 28th Farwardin (6th April 1589) a daughter was born to Prince Sultān Salim by the daughter of Saidkhān. Akbar gave the child the name of Affat Bānu. Ibid p. 816.

(3) On the 15th (in the 34th year of Akbar's reign) a daughter was born in Lahore to Prince Salim by the daughter of Dariyā Malbhas (foot-note Darya Komm a powerful Rājah at the foot of Lahore mountains). Akbar gave her the name of Daulat Nisā (foot note-the child only lived seven months) p. 865-6.

(4) On the 23rd Mir after 3 hours, 13 minutes, (998 A. H., 1590 A. D. September) a daughter was born to Prince Salim by the daughter of Kishū Rāhtor. H. M. called her Bihār Bānu (foot note-see Price's Jahāngir 20. The child only lived two months. Her mother is there called Bibi Karnutty.) (Beniprasad says "She lived to a good old age" pp. 29 to 31 History of Jahāngir).

(5) On the same night a daughter was born to the Prince by the Motā Rājā's daughter. H. M. gave her the name of Begam Sultān (foot note-died in 12 months. Her mother was Jagat Gosain i. e. Jodhbāi) Ibid p. 880.

(6) On the morning of 23 Farwardin (1000 Hij.) a happy starred daughter was born to the Prince Royal by the sister of Abiya Kāshmiri (F. Note:—Presumably this is the daughter of the prince of Kāshmir referred to in Price's Jahāngir 20. Abiya is perhaps Yusuf Shah's son) p. 931.

(7) In 1002 H. (1594 A. D.) on the 21st Aban after passing of 8 hours and 28 minutes, a sister to Sultān Parviz (Jahāngir's son) was born. She suddenly died. p. 1005.

(8) On the 24th Dai (1002 H. 1594 A. D.) after the passing of 3½ hours, a daughter was born to Prince Salim by the daughter of Abdullāh Biluc. It is hoped that she may become a source of increased fortune. p. 1015.

(9) In H. 1003 on the 6th Shahriyar a daughter was born to Prince Royal by the daughter of Ibrahim Hussain M. It is hoped that she may become a great lady of the Age. p. 1031.

38 Karmacandra:—Karam Chand was an Oswal Jaina Baniā of Bacchāvat family. He was a minister of Rao Kalyān Simha and then Rāi Simha of Bikaner. As a mark of favour on him Akbar ordered that ladies of Bacchāvat family only could wear foot gold ornaments. When Tursamkhān plundered Sirohi in S. Y. 1633, he took away about a thousand Jaina metal idols to the Emperor from whom the said idols were obtained by Karamchand and brought to Bikaner in S. Y. 1639. Tursamkhān further took Gujarāti baniās as captives; Karamchand got them released free of charge. He repaired the Jaina temples at Śatrunjaya & Mathurā. He heard 11 Jaina principal scriptures from Jayasoma Upādhyāya at Bikaner. During the reign of Rāi Simha, Karamchand obtained a royal proclamation prohibiting cutting

respected by him to attend the ceremony. To the accompaniment of the royal band, attended by the officers of the four-fold army (Infantry, Cavalry, Elephants, Chariots-Artillery) surrounded by feudatory chiefs walking on foot, the Emperor went to attend the ceremony. Thānasimha together with others performed the ceremony (in honour of Lord Supārśvanātha-*Hirasūri Rāsa*). Both Akbar and Salim stood in front of the Jina idol and listened to the recitation of *Bhaktāmara-stotra* (a sacred hymn in Sanskrit by Mānatunga Sūri in honour of Ādinātha Jina. It begins with the word "*Bhaktāmara*" hence it is called by that name) by the master. The ceremony over, the Emperor stepped into the outer Court (*ranga-mandapa*) and stood there in front of the master. Salim stood near him. Thānasimba presented elephants and horses to the Emperor. Mantri Karmacandra followed suit, and presented to the heir apparent a pearl necklace worth thirteen hundred gold mohrs. Other members of the Jaina community also showered presents of gold ornaments and gold-embroidered cloths. Then the Emperor took some *snātra*-water from the gold pot and reverently applied it to his eyes and passed the rest to the harem. He then made gifts of gold mohrs to all and permitted by the monk returned to his palace. From that time onwards the Emperor and his son were blessed with added happiness.[39] (168)

Once the Emperor, surrounded by feudatory princes, was sitting in the Court, while the monk was explaining to him some of his difficulties. Impressed with his mien, manner and lucidity of exposition, the Emperor asked him what the highest title in the Jaina order was. The monk replied that "Ācārya" was the highest and the next in order was "Upādhyāya". On being asked which of the two titles he held, he replied that he held neither, as these titles were conferred by the head of the Order from whom he was far away. Then the Emperor repeatedly and pressingly announced that he conferred upon him the title "Ācārya". Bhānucandra politely told the Emperor that he was not yet fit to hold that title, the only person deservedly holding it at the time being Hīra-Vijaya Sūri. The Emperor was more than ever convinced of his selflessness and praised him in glowing terms. (178)

On the following day Abul Fazl advised the Emperor to confer on the monk the title "*Upādhyāya*". With festive preparations a foot, the Śaikh himself rapaired to the *upās'raya* and informed the Jaina laity which had assembled there that it was

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of trees and killing of fish in three rivers viz. Satlaj, Dek and Rāvi. He got captives freed from Baluchies. The King Rāi Simha having shown signs of displeasure, Karamchand went to live at Mertā and then to the Court of Akbar who made him his *ganjādhikāri*-bhandāri. It was at his instance that Jinacandra Sūri was called by Akbar to his Court at Lahore, as is stated before at pp. 10 to 13. (Vide Jayasomas's Sanskrit and Guṇavinaya's Gujarāti *Karmacandra-prabandha*, Umrao Singh Tank's Some Distinguished Jains-'The rise and fall of the Bacchāvats', my History of Jaina Literature, and Nāhtā's Yugapradhāna Jinacandra Sūri).

39 Vide *Hīrasūri Rāsa* (in Gujarati) P. 183 verses 38 to 45, wherein Śekhji is misprinted for Śekhuji, and Mānsimha referred to is not Sādhu Mānasimha pupil of Kharatara Jinacandra Sūri but he is a s'rāvaka by name Mānasimha Kalyāṇa of Tapā Gaccha. Vide also "*Karmacandra Mantri Prabandha*" (in Gujarati) dhāla 8, and "*Karmacandra Vans'otkīrtanakam Kāvyam*" in Sanskrit, verses 358 to 364, in respect of the *Snātra-Mahotsava*.

His Majesty's desire to confer the title "*Upādhyāya*" upon the monk. The news spread like wild fire and filled all who received it with delight. One of the old and wise heads of the community, however, pointed out to the friend of Akbar (Abul Fazl) that only the Head of the Jaina Church–the *Acārya Guru*–had the power to confer any title upon any one in the Order, and that titles thus conferred were only recognised by the Jaina community. So, he said, the Emperor's decision, would have to be at least ratified by the Head, to give it any validity. Thereupon the Śaikh wrote out the imperial firmān and despatched it to the Head (Hīra Sūri) who was at that time residing at Rājadhanyapura (Rādhanpur). Hīra Sūri readily confirmed the contents of the firmān and sent consecrated *vāsakṣepa* and a letter of appointment to Bhānucandra, thus making valid his competence to hold the title "*Upādhyāya*"[40].

Third Chapter—[*First Visit to Kās'mīr*: Kāśmīr was annexed in 1586 A. D. It was Akbar's keen desire to visit the fascinating valley of Kāśmīr at the earliest possible opportunity. The valley came to be described as his private garden, after his visit. The Emperor started from Lāhore on April 22nd, 1589, and reached Śrinagar by the end of May. Entering the hilly region through Bhimbhar, he crossed Pīr Panjal (Pantsāl) range by the improved—though still bad—road which his Engineer-in chief had constructed. He stayed in the valley for a few days. Prince Murād and the ladies who had been left at Bhimbhar were directed to meet the Emperor at Rohtās near Jhelum. Akbar travelled by the Bārā-mūla route and through the Hazāra District, then known as Pakhlī, to Attock. In accordance with the amended instructions his family met him there instead of at Rohtās. Thence the Emperor proceeded to Kābul where he spent two pleasant months, often visiting the gardens and places of interest. During his stay there, he received news of the deaths of Rājās Bhagvāndās and Todar Mall. On Nov. 7th he started for India, leaving Kābul, in charge of Muhammad Kāsim, the Engineer (P. 243, V. Smith's "Akbar") and reached Lāhore on 12-3-1590 (Akbarnāmā) corresponding with Fāgan Vad 1st S. Y. 1646 Thursday.

Second visit to Kās'mīr:—In August, 1592, Akbar started on a hunting expedition along the banks of Chināb, intending to pay a second visit of Kāśmīr. While on his way, he received news that a nephew of his governor over the valley, had rebelled and set himself up as independent Sultān. A little later the Emperor received pleasing piece of news, announcing the victory of the Khān Khānān in Sind. He considered the information as a good augury for the speedy suppression of the Kāśmīr rebellion. He was not disappointed in his expectation, for, before he entered the hills from Bhimbhar, he had the satisfaction of seeing the rebel's head which was sent by his officers. His stay in the valley was for only eight days, during which he amused himself with sport. Then he departed as on the previous occasion, by the Bārāmūla Pass and through the Hazāra District (Pakhlī) to Rohtās. Thence he returned to Lāhore where

40 Vide (1) *Hīrasūri Rāsa* p. 183, verses 46 to 48 and p. 184, verses 1 to 3; and (2) *Hīra-Saubhāgya-Kāvya* P. 741. Chap. 14 verses 285 to 286, as regards the conferment of the title of the "*Upādhyāya*" on Bhānucandra. The *Rāsa* states 'on this occasion Śaikh Abul Fazl gave in charity 25 horses and Rs. 10,000'.

intelligence reached him that Rājā Mān Singh had defeated the Afghān Chiefs in Orissā and had annexed that country (P. 247. "Akbar.")

It was during this second visit to Kāśmīra that the Emperor issued a firmān abolishing tax on pilgrims to Mount Śatrunjaya. Details about this will be given in the following 3rd Chapter.]

In the *Third Chapter* are given details of the way in which Bhānucandra got the Tax levied from the pilgrims to Mount *Siddha*-Śatrunjaya abolished by the Emperor; so that all doubts about it may be dispelled for ever.

Once upon a time the Emperor was seated on the royal chair in his Court held in the morning. Numerous kings, with folded hands raised upto their heads as a mark of respect were in attendance upon him. A white umbrella studded with pearls stood open above his head; while shining *camaras*-chowrie fans were wafted on all sides. While so seated and attended with royal paraphernalia, the gate-keeper made his appearance and submitted it to the Emperor that a man, hailing from Kāśmīra was standing just outside the gates, eagerly awaiting the royal permission to present himself before His Majesty. Akbar granted the permission. The stranger entered the Court and bowed respectfully to the Emperor. He told the Emperor that he had come all the way from Kāśmīra with the single object of paying his respects to him, because he had heard his praises everywhere. The Emperor then asked him what kind of country Kāśmīra was. Thereupon the stranger described in glowing terms the beauties of Kāśmīra.—its snow-clad mountains, saffron plants, multitudes of full-blown lotuses, and enchantingly charming regions like the source of the Brahma-putrā. He gave a wonderful word-picture of Kāśmīra, which immensely impressed the mind of the Emperor and made him keenly desirous of visiting the country.[41] Abul-Fazl supported the royal desire. On an auspicious day, previously settled for the royal journey, the mighty Emperor started for Kāśmīra, taking the Northern route, with a large retinue of feudatory princes, elephants, horses and chariots, and with flags flying from numerous standards. Pressed by the Emperor, Bhānucandra also accompanied him, staying in a nicely pitched tent with Abul-Fazl as his companion, at the halting-places on the way. When the Emperor and his army reached Bhambhar, he ordered a halt there for a few days, seeing that the soldiers needed rest.

At this time, the Kharataras, intent upon having exclusive possession of the great place of pilgrimage, Mount Vimala (Śatrunjaya) were busy devising secret ways of

41 Kās'mīr:—"The country is enchanting and might be fittingly called a garden of perpetual spring surrounding a citadel terraced to the skies, and deserves appropriately to be either the delight of the worldling or the retired abode of the recluse. Its streams are sweet to taste, its waterfalls provide music to the ear, and its climate is invigorating. The rain and snow-fall are similar to that of Turkastān and Persia, and its periodical rains occur at the same season as in Hindustan. The lands are artificially watered or dependent on rain for irrigation. The flowers are enchanting and fill the heart with delight. Violets and red roses and wild narcissus flowers cover the plains. To enumerate the flora would be impossible." P. 348-49, Aini Akbari Vol. II.

achieving their aim. The master came to know of this. He then immediately took the learned Śaikh into his confidence and told him that the Kharataras were devising ways of taking possession of the sacred Mount Pundarika (another name of Śatrunjaya) which really belonged to his group (Tapās). As however, the Emperor unexpectedly issued orders for forward march, the matter was postponed for some opportune time in future. The Emperor, after crossing Mounts Ratna-Panjāla, Pīra-Panjāla[42] and others, reached Śrīnagar (the capital of Kāśmīr). On Sunday, as was his wont, the Emperor heard the recital and the explanations of the names of the Sun, by the master. The recital being over, the master gently touched upon the subject of Śatrunjaya, which was the most prominent in his mind. He told the Emperor that there was a sacred place of the Jainas, Śatrunjaya by name, in Saurāṣtra,[43] to which Hīra Sūri intended to go on a pilgrimage, and that a tax was levied from pilgrims to that holy place. He further said that he and the whole Jaina community would be highly obliged if the Emperor kindly issued a firmān abolishing the tax. Hearing this the Emperor told Samsudin,[44] the eldest son of Khān Āzam that no tax was to be levied from either the revered Ācārya Hīra-Vijaya Sūri or from any member of the Jaina laity when

42 Pīra-Pañjāla:—"Kāśmir is encompassed on all sides by the Himālayan ranges: Twenty six different roads lead from it to Hindustān; but of these, those by Bhimbhar, (Chibhān) and Pakli are the best and can generally be travelled through on horse-back. The former is the shortest and it has several routes of which three are good: (1) Hasti Bhanj (Hasti Watar) which was the former route for the march of the troops; (2) Pīr Panjāl which his Majesty thrice traversed on his way to the rose garden of Kāśmīr. If on these hills an ox or a horse be killed, storm clouds and wind arise together with snowfall and rain; and (3) Tang Talah" Aini Akbari II, p. 347-348 (Jarrett). In a note on p. 348 it is stated:—"Pīr Panjāl has come to mean the pass of the Great Range, Panjāl being applied to a great Moutain Ridge".

The Ratnapanjāl may be another name of either Hastibhanj or of Tangtalah, or it may be the name of an altogether different route.

43 The Sarkar of Sorath:—"It was an independent territory, having a force of 50,000 cavalry, and 100,000 infantry, the ruling tribe being Ghelot (Gohils). Its length from port of Ghogāh (Gogo) to that of Arāmrāl (Amrelī) is 125 Kos; its breadth from Sardhār to the seaport of Div, is 72 Kos. On the east it is bounded by Ahmedābād; on the North, by the State of Cutch, on the South and West, by the (Indian) Ocean. Its climate is healthy; its fruits and flowers numerous. Grapes and melons grow here. This territory is divided into 9 districts each inhabited by a different tribe. They are also called Paragaṇas and their names are:—(1) New Sorath (Junagadh and others); (2) Old Sorath, called Nāgher (Pattan Somnāth and others); (3) Gohilwārah (Lāthi and others); (4) Wālāk (Mahuvāh and Talājā); (5) Bādhelah (Vāghers) (Jagat called Dwarkā etc.); (6) Barrā (Bardā) (Barrā Gumli etc); (7) Bāghelah (Sardhār etc); (8) Wāgi (in the uncultivated tracts of Jhanjhmer; and (9) Timbol Tribe" Aini Akbari II, p. 244.

"In the third district at the foot of the Śatrunjah (Śatrunjaya) Hill is a large fort on its summit, the fort of Palitanah. Though in ruins, it deserves restoration. It is in great veneration with the Jains" (Ibid p. 247).

44 Samsuddin:—"In A. D. 1600, owing to the death of Sultān Murād, Mirzā Aziz Kokaltāsh (Khān-i-Āzam-read foot note no. 34) was third time appointed Viceroy of Gujarāt and he sent Shamsud-din Hussain as his deputy to Ahmedābād".—History of Gujarat Bom. Gaze. p. 273. "Āzamkhān's eldest son was Mirzā Shāmsi (the said Shamsuddin) who was at the end of Akbar's reign, a commander of Two thousand" (no. 163 Aini Akbari I, p. 325).

they visited Śatruñjaya. He further ordered him to inform his father, the then Governor of Gujarāt, of this royal order, by a written order and hand it over to Bhānucandra, "the best of the ascetics". So saying the Emperor at once repaired to his harem. In accordance with the royal wish an order was given to the master, who at once despatched it to his *guru* Hīra-Vijaya Sūri. (44).

The Kharatara Jainas[45] were overwhelmed with jealousy at this achievement of the Upādhyāya. They approached the Emperor and made humble entreaties to him to the effect that the Śatruñjaya Hills should be made over to them as they were whole-heartedly devoted to his welfare and blessed him. Thereupon the Emperor asked them where the Hill was situated. At this very moment the Saikh made an inadvertent remark that the tax levied there brought a good slice of revenue to the treasury. The Emperor on hearing this, ordered that no tax should be levied from any monk, who went as a pilgrim there. After that he retired to his seraglio. From that time onwards, the master (Bhānucandra), more determined than ever to secure the Hill for his group, launched on the programme of propitiating the Śaikh with a view to convert him to his way of thinking about the Hill (48).

In Kāśmīra there is a large lake named Jaina Lankā[46] extending over some 55 *Kosas*. Desirous of visiting it, the Emperor accompanied by feudatory chiefs and

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45 The Kharataras were with Akbar when he went to Kāśmīr. This is supported by the Kharatara books. Samayasundara a Jaina monk belonging to this group, says in the beginning of his *Aṣṭalakṣi* that Akbar started for Kāśmīra from Lāhore on Śrāvaṇa Śukla 13, S. Y. 1649 (Thursday 10th August 1592), and first halted at Rāmdāsa Garden at Lāhore. From "*Karmacandra Vans'otkīrtanakam–Kāvyam*" Verses 408 etc., we find that Mānasiṁha and Dungara alias Harṣa–Viśāla (monks of the Kharatara group) accompanied the Emperor to Kāśmīr and that before Akbar arrived at Rohitās, he asked Karmacandra to guard his seraglio, and he returned from Kāśmīr to Lāhore (on 29–12–1592 A. D. corresponding with Friday Paoṣa Śukla S. Y. 1649).

46 Jaina Lankā:—Zain Lanka. "His Majesty, determined on his return, on 20th of Aban, (1st November 1592 A. D.) set out in a boat, committing the government again to the care of Yusuf Mirza Rawasi. On his return journey, a reservoir named Zain Lanka was visited by him. Together with some incidents that took place after that, it is described by one of the company—Nizamuddin Ahmed—as follows:—"This reservoir is enclosed on the West, North and South by mountains and it is 30 Kos–60 miles in circumference. The river Bahat (Jihlām) passes through this lake. Its water is very pure and deep. Sultān Zainul Abidin carried out a pier of stone to the distance of 180 feet into the lake and upon it erected a high building. Nothing like this lake and building is to be found in India. After visiting this edifice, he (Akbar) went to Barahmulah, where he disembarked and proceeded by land to Pakhli.....At Pakhli the Emperor was detained nearly a month by the snows and rains. He subsequently made a stay of thirteen days in Rohtās, left it on 9th December and arrived at Lāhore about 29th December 1592" (Noer Vol. II, P. 225–6) See also Elliot's History of India Vol. V. p. 465.

Abul Fazl, while describing the third visit in 1597 A. D. refers to Jain Lanka:—"On the 6th he went to Sihabuddinpur and from there he proceeded to Jain Lanka. When he came to the lake, there were high waves, the boat was taken to the bank, and he rested by the skirt of the mountain. On the 20th, he started in a vessel prepared for him, and witnessed the spectacle of the river Behat (Jhelam)". Akbarnāmā Vol. III, p. 1088.

by the *guru* (Bhānucandra) started towards it in a boat. The rest of his army walked by the road along the bank. After some days the Emperor reached Jaina Lankā. The climate of the whole region is cool and agreeable and it abounds in lotuses of variegated colours. During the Emperor's stay, there was plenty of rainfall in those parts. A cold wave passed through the whole region and the Emperor and the whole of his army had a hard time fight with exeessive snow and biting winds. The Emperor, shivering with cold though stuffed with rich woolen yarn, was shocked at the thought of the plight of the ascetics whom their religious tenets forbade to put on any thing more than only a limited measure of cloth, in all climates. He and his retinue retired to the inner chamber where they all tasted the juices of various kinds of fruits. Next morning, when he saw the *guru* almost blanched with cold, he made a friendly joke at him to the effect that while others obtained the taste of fruits, he obtained the taste of cold. After the recital of the names of the Sun was over, the *Guru*, always intent upon achieving his desired object–the possession of the Śatrunjaya Hill by his group–perceiving that the Emperor was in a happy frame of mind, gently observed that while His Majesty had satisfied the desires of all who solicited him, he was not granted the same favour. The Emperor immediately requested him to speak his mind frankly, assuring him that he would do all in his power to satisfy him. The *Guru*, who had renounced all worldly happiness and gratification of any desire resulting merely in his own happiness, at once put it to him that the tax levied from pilgrims visiting the Śatrunjaya Hill, be abolished. The Emperor replied that it had been reported to him that the tax formed a good avenue of income to the royal treasury. The *Guru* argued that the income, he was quite sure, could not be more than a drop in the ocean of the revenues of his colossal empire. The Emperor smiled an understanding smile, and instructed Abul Fazl to prepare a firmān abolishing the tax on that holy place and to hand it over to the *guru*. The firmān was immediately penned by the *Saikh*. At the request of the *guru*, it was made in favour of Hīra-Vijaya Sūri. The Emperor put his seal upon it and handed it over to the *guru* who requested the Emperor to get it dispatched to Hīra-Vijaya Sūri. Thus the *guru* achieved permanent glory[47]. Hīra Sūri after receiving the firmān[48], started on a pilgrimage to the holy place with Jaina congregations from many countries[49]. From that time onwards, all pilgrims to Mount *Siddha*-Śatrunjaya-enjoy immunity from the pilgrim-tax (71).

Then the Emperor and his retinue started back by boats. After visiting Kāśmīra and Kedāra, he reached the foot of Rohitās. After a continuous march, during which he

"In Kholhama which adjoins Little Tibet is a large lake called the Wuler, twenty-eight *Kos* in circumference. The Bihāt flows into it and its course is somewhat lost to the eye. Here Sultān Zainul Aābidin built a large palace called Zain Lanka" Aini Akbari Vol. II P. 364 (Jarrett).

47 Vide "*Hīra-Saubhāgya-Kārya*" Ch. 14, verses 277 to 281 pp. 738 to 741 re: the immunity from the pilgrim-tax.

48 Hira Suri got the firmān at Rādhanpur where he passed the monsoon in S. Y. 1648 (Gujarāti, S. Y. 1649 Hindi)

49 In the winter of S. Y. 1649, he started on a pilgrimage with a *sangha* from Pātan. He reached Śatrunjaya in Caitra S. Y. 1650 (Hindi). — March-April 1593 A. D.

impressed the people highly with his powerful personality and greatness, he reached Lābhapura (Lāhore)[50] (75).

A brave warrior and a wise general and statesman, Akbar subjugated almost the whole of India, and became Emperor in name and in deed (76).

The third *prakāśa* dealing with Akbar's visit to Kāśmīra and the freedom of Śatruñjaya from pilgrim-tax ends here.

Fourth Chapter:—One day, the Emperor called to his Court a leading Jaina gentleman, Durjanaśalya[51] by name, and asked him whom Hīra Sūri had appointed as his successor. He replied that a great and austere ascetic named Vijayasena Sūri was selected as his successor by Hīra Sūri. On hearing this, the Emperor issued a firmān inviting Vijayasena Sūri to present himself at the Court and handed it over to Bhānucandra. When Vijayasena Sūri received the royal firmān[52], he immediately started for Lāhore, together with a batch of one hundred disciples. (8).

At each village on his way, he was received with great jubilation by the Jaina laity who listened to his sermons with rapt attention and fervent devotion. After some days he reached the out-skirts of Lābhapura (Lāhore). As ordered by Suratrāṇa (Sultān i. e. Akbar), Bhānucandra Vācaka (Upādhyāya) accompanied by the Śaikh and the imperial army went forth to receive him in the city[53] (15).

Then Bhānucandra escorted the Sūri to the Emperor's presence, who was delighted to have an interview with him. He then repaired to his retreat in the city with great festivities by the orders of the Emperor. Vijayasena Sūri in company of the Vācaka (Bhānucandra) paid several visits to the Emperor. On one of the occasions, one of his disciples, Nandivijaya by name, performed *avadhānas* (attending to several subjects at the same time). The Emperor, amazed at this, conferred on him the title "*Khuṣ-faham*" (a man of sharp intellect) (18).

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50 Vide "*Hīra-Vijaya Sūri Rāsa*" P. 182, verses 27 to 35. Akbar reached Lāhore on 29th Decembar 1592 A. D. (Pouṣa S. Y. 1649) as stated in f. n. 45.

51 A well-known Jaina of Lāhore, he was Osvāl Baniā of Jadiā Gotra. His father's name was Nānu a son of Jaguśāha. He led a Jaina congregation on a pilgrimage to Sauripura Tīrtha, where he got the Jaina temple repaired and a Jaina idol consecrated therein. He also got a Jaina temple built at Lāhore. He was a staunch adherent of Hīra Sūri. Vide "Durjanas'ala-Bāvani" composed by Kṛsnadāsa in S. Y. 1651 Vais'akha at Lahore (referred to in my work "*Jaina Gurjara Kavio*" Vol. 1, p. 300).

52 He was at Rādhanpur at this time. He started for Lāhore on Mārgas'īrsa S'ukla 3rd, S. Y. 1649—27-11-1592 A. D. (*Vijaya-Pras'asti* XII, verse 2).

53 Vijayasena Sūri entered Lāhore on (31-5-1593 A. D.) Jyeṣṭha Śukla 13th S. Y. 1649 Gujarāti and S. Y. 1650 Hindi. Vide "*Vijaya-Pras'asti-Kāvya*" Ch. XII, verse 93, *Hīra-Saubhāgya-Kāvya*" Ch. XIV, verses 287 to 290 p. 742-3 and also "*Lābhodaya Rāsa*" by Dayākus'ala in Gujarāti (referred to in my work '*Jaina Gurjara Kavio*' Vol. 1 p. 296).

The Brāhmins felt very jealous of the exalted position enjoyed by the Jaina Ācārya at the royal Court., So, they deputed Rāmadāsa Mahārāja[54] to the presence of the Emperor. Rāmadāsa told the Emperor that the Sūri and his followers were non-believers in Vedas, non-worshippers of God, and that they could not bow even to him. On hearing this, the Sultān, his eyes ablaze with anger, called the Sūri, enumerated the imputations to him, and demanded an explanation. The Sūri replied calmly that they believed in every thing and that the Brāhmins had hurled those charges against him and his followers out of jealousy. The Emperor conveyed this explanation to Bhattācārya-a brāhmin Ācārya-who told the Emperor that the Jaina Ācārya had said those things because he feared to incur the royal wrath, but that nothing of the kind was enjoined in his scriptures. Thereupon the Emperor asked the Śaikh, who was standing near him, to find out the truth. The Śaikh arranged a debate in the assembly-hall, and asked the Sūri to prove the truth of his assertions and to convince him and the Brāhmaṇas about them (Details about the discussion are given in verses 27 to 41). In brief, the Sūri explained that the whole world was subject to the inexorable law of *Karma*, and that those who attained omniscience and final beatitude were not subjected to physical embodiment. He further said that the idea of God as expounded in Saṁkhya was the same. Bhattācārya and his band felt trounced, and the Śaikh fully convinced and highly impressed, approached the Emperor and told him that the explanation of the Jaina Ācārya was quite satisfactory and in complete harmony with what was stated in his scriptures. Then the Sūri was taken to his *upāśraya* in a large procession and his fame was greatly enhanced[55] (47).

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54 Rāmadāsa. He belonged to a Rajput clan of Kacchavāhas descendants of Mānasiṁha a king of Jaipur. His father's name was Udayarāja. He was a sun-worshipper and served Akbar. He was a learned man, patronised Brāhmins and composed a Sanskrit commentary on *Setubandha Kāvya* entitled '*Rāma-Setupradīpa*' in S. Y. 1652 Bhādrapada Śukla 5th Thursday (Published by Nirṇaya Sāgara Press). Chaturthi *Rājataranġini* (edition of 1835 published by R. A. Society) says at p. 119 in the verse 750 'Akbar's army entered Kās'mira on Sunday Kārtika Śukla 2nd, Śaka year 1508':—

शाके प्रयातेऽष्ट ख पंच चन्द्र, संख्ये द्वितीयादिपु कार्त्तिकस्य । शुक्रेऽथ पक्षे रविवासरे च, सैन्यप्रवेशो नगरे बभूव ॥ ७५० ॥

Rāmadāsa accompanied him and is there stated to be a patron of Brāhmins who were presented with gifts by Akbar at his instance:—

जयल्लादीन-भूपाल-नित्यसेवनतत्परः । बभूव रामदासाख्यो विप्राणामुपकारकः ॥
तादृशान् ब्राह्मणान् दृष्ट्वा रामदासो महायशाः । निस्तीर्णस्वर्णदुर्वर्णो बभौ कर्ण इवापरः ॥
यद्वर्पणैरमृतनेप ददाति मेनसद्गर्जितेन सनिकत्थन एवदेव । दानं सदैव ददतो न बभूव तस्य श्रीरामदास नृपतेर्हृदयेऽभिमानः ॥
अन्येरपि सर्व्वे ते प्रह्लादनिर्म्मलादयः । सम्मानितनरेन्द्रेण वचमामृतवर्षिणा ॥
श्रीमान् जयल्लादीनोऽपि रामदास निवेदितान् । निमास्त्रिर्वापयामास चकोरानिव चन्द्रमाः ॥ ८०४ ॥

In Aine Akbari Vol. 1 p. 438, he is described as "Rāmadāsa the Kachwahat-"His father was a poor man and lived at Luni (or Baunti near Ranthambhor). Rāmdāsa was recommended to Akbar by his former master Rai Sal Darbari. He was appointed a Naib of Todarmal in the financial department. He amassed a fortune and though he had a palace in Agrah near Hatiapul, he lived in the guard-house, 'always watching with his 200 Rajputs, spear in hand'. Jahāngir in the 6th year sent him to Gujarāt and the Deccan and gave him the title of Rajah and a flag, Ranthambhor being assigned to him as jagir. It seems that he received the title "Rajah Karan". He was a liberal man and gave rich presents to jesters and singers".

55 Vide "*Vijaya-Pras'asti-Kāvya*", Chapter XII.

Once upon a time, the Emperor greeted the Sūri with affection, and said:—"Some time ago, Hīra-Vijaya Sūri complied with my request to confer the title "*Upādhyāya*" on Bhānucandra. Now, I request you to perform the *nandi* (auspicious) ceremony in connection with the said title of *Upādhyāya*. He then instructed the Śaikh to accompany the Sūri to the *pratiśraya* (the Jaina monks' halting-place) for the purpose. The Sūri unhesitatingly consented to do the Emperor's wish, and in company with the Śaikh and his retinue, repaired to the *pratiśraya*. The Śaikh celebrated the investiture ceremony with festivities on the grandest scale i. e. with the princes, multitude of elephants, horses, musical instruments and imperial bands. Rich and leading Jainas like Sthānasiṁha walked with the Minister. The Sūri then performed the investiture ceremony with great pleasure. He also conferred "*Vardhamāna Vidyā*" (a mantra sacred to Lord Vardhamāna having as its presiding deity a goddess, by which the spiritual powers of the *Guru* are conferred) on Bhānucandra. Women sang joyful songs. The Śaikh gave in charity 108 horses and personally distributed cocoanuts with silver coins, among those who had come to attend the ceremny. Baniās showered gold coins. The Sūri was granted an imperial firmān prohibiting slaughter of cows, buffaloes and other animals. Then he secured the royal permission to start for Gujarat, and leaving Nandivijaya at the Court, departed (67).

It often crossed the mind of Hīra Sūri that there were not enough of his pupils at Lāhore to preach and to spread the Jaina gospel there. So he sent two of his best pupils there-Bhāvacandra and Siddhicandra (the author of the present work)-both of whom were blood brothers and were recently initiated. The former of the two had made himself wellknown by his great services to his *guru*. The latter had won a high name for himself by his wealth of learning combined with a charming personality. He was as handsome as the God of love and was endowed with striking qualities of head and heart. He grew like a *Kalpavṛkṣa* watered with nectar poured out of jars in the form of popular eyes. All the arts vied with one another in being mastered by him. His genius was of an outstanding character. His was a comprehensive mind match for grasping, grappling with, and solving any intellectual conundrum. In intellectual sharpness he surpassed Abhaya and Rohā[56] (74).

Once upon a time the Emperor's eyes met those of Siddhicandra who had approached him out of curiosity. The Emperor felt that standing before his eyes was the God of Love incarnate, who had taken the form of an ascetic in order to be free for ever from the pangs of birth and rebirth. So much was he struck by the matchless beauty of Siddhicandra that for a moment he forgot everything around him including the Master and even himself, and simply marvelled at the shapely form of the young ascetic. Then rousing himself out of his stupor with an effort, he inquired of the Master who that ascetic was. The Master replied, "by nature courteous, and attached like a bee to a jasmine flower, to the science of eight *avadhānas*, (paying attention to eight things at the same time), he is my pupil, Siddhicandra by name, who has entered our Holy Order after having

56 Abhaya-son and intelligent Minister of King Śreṇika of Magadha in the times of Lord Mahāvīra. Rohā-a genius described in Jaina folk-lore.

renounced the world, and who has recently come here from Gurjaratrā (Gujarāt)." The Emperor still with his mind full of amazement at the matchless handsomeness of the young ascetic, called him just in front of him to let his eyes have their fill. Then he summoned him to the inner Court, and in the presence of all kings, asked him to perform his feat of *avadhānas*. The Emperor was wonder-struck at his incomparable mastery over arts and conferred on him the well-known title "*Khus-Faham*" (a man of sharp intellect). Then he cheerfully asked him to permanently stay there and there alone, with his sons (86).

Siddhicandra used to visit the harem-the seraglio-sometimes by invitation of the Emperor and sometimes of his own accord. There he read voraciously and made himself within a very short time master of almost all branches of knowledge-various treatises on grammar like *Mahābhāṣya* (by Patanjali), poems like *Naiṣadha* (by Śrī Harṣa), works on logic like *Cintāmaṇi* (*Tatva-C'intāmaṇi* by Ganges'a Upādhyāya) on rhetoric like *Kāvya-prakāśa* (by Mammatācārya) and on prosody and on various forms of dramaturgy. Then, prompted by the Emperor he studied the Persian language and then dived deep into that literature[57]. About this time, Nandivijaya having secured the royal permission, departed for Gujarāt in order to attend upon Hīra Sūri (92).

About this time Hīra Vijaya Sūri died[58]. When the Emperor heard this sad piece of news, he became exceedingly dejected and with tears in his eyes, inquired of the Upādhyāya at what place Hīra Sūri had attained divinity (died). The Upādhyāya, also full of sorrow, replied that in Saurāṣtra, there was a port Dvīpa (Div) by name near which there was a nice village named Unā; it was there that the great man had attained *nirvāṇa*. The cremation ceremony was performed in an oart of that village. He further said that a miracle happened at the time. The moment the smoke, that issued forth from the burning body below, came into contact with the mango-trees above, they all bore fruit though it was not yet the proper time for them to do so. He then requested His Majesty to grant to the Jaina community a piece of land there, so that a *stūpa* (monument in the form of a Tope) might be erected there to commemorate the name of the revered monk. The Emperor granted ten bighas for the purpose. A document to that effect was prepared, and the Upādhyāya despatched it through his brother Rangacandra. The local Sangha (congregation) then erected a *stūpa*[58a] which appeared as if it were a heavenly *vimāna*, and thus evinced their intense devotion for the Ācārya (101).

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57 Vide the initial 9th verse from the commentary on Vasantarāja's Śakunas'āstra, beginning with पातन्या, in the Appendix. I

58 On Thursday, Bhadarva Sud 11th S. Y. 1652 (Hindi) corresponding with 18th September 1595 A. D.

58a The inscription carved at the time on the said *stūpa* still extant in the oart at Unā runs as under:—

"स्वस्ति श्री संवत् १६५२ वर्षे का
पातिशाहि श्री अकबराभिधानेः
महासरोमत्स्यवधनिवारणं, प्रतिवर्षे
कर्तनं, निजसकलदेशदान-शुल्क
संघयुगप्रधानानां भाद्रपद शुक्लैकादशीदिने आउनिर्वाणं शरीरसंस्कारस्थानास्तस्तूपकारणं श्री हीरविजयसूरीश्वराणां

After some time, the Emperor felt a desire to visit Kāśmīra again[59] in order to enjoy the sight of flowers in full bloom there. So, he set out for Śrīnagara. Both the Upādhyāya and Siddhicandra accompanied him. Siddhicandra used to read Persian books to his grandsons and read out what was taught the previous day the next morning to the Emperor. He was very useful and serviceable to the kind Emperor also. And thus his fame spread everywhere. After crossing Mounts Ratna–Panjāla, Pīra–Panjāla, and others, which had snow–clad summits, the Emperor reached Kāśmīra. He enjoyed there the sight of trees studded with scented and full–blown flowers. He stayed there for a few months, and visited all the places there, noted for their wonderful beauty of scenery. Then he returned to Lābhapura (Lāhore) (108).

The Emperor was much attached to deer–hunting. On one occasion, while on a hunting expedition, he was so seriously wounded by the deer which gored its pointed horn into his body, that he fainted on the spot. He was confined to bed in his harem for fifty days[60]. During these days he suffered from intense and acute pain on account of the wound. During these days, nobody except Upādhyāya Bhānucandra and Śrī Śaikh (Abul Fazl) both of whom enjoyed the Emperor's full confidence, was allowed to go near him[61]. On account of much merit acquired in his former life, the Emperor recovered as if to do still more meritorious deeds. Immediately after his recovery, he sent five hundred cows to the halting place of the Jaina monks, for the purpose of destributing them in charity. The Upādhyāya asked the leading members of the community to distribute those cows among the Brāhmins of the city, and thus kept his glory green in the city till now (113).

प्रतिदिनं दिव्यवाद्य–नादश्रवण–दीपदर्शनादिकैर्जातप्रभावाः स्तूप सहिताः पादुकाः कारिताः प० (परिख) मेघेन भार्यालाडकी प्रमुखकुटुंबयुतेन, प्रतिष्ठिताश्च तपागच्छाधिराजैः भट्टारक श्री विजयसेनसूरिभिः उ० (उपाध्याय) श्री विमलहर्षगणि–उ० श्री कल्याणविजय गणि उ० श्री सोमविजयगणिभिः प्रणता भव्यजनैः पूज्यमानाश्चिरं नंदतु ॥ लिखिता प्रशस्तिः पद्मानंद गणिना श्री-उन्नतनगरे शुभं भवतु ॥

59 This was the third visit to Kās'mir. "In 1597, Akbar decided to spend the Summer in his "private garden" (Kās'mīr), to which he had twice paid hurried visits. This time two of his many companions were Fathers Jarome Xavier and Benedict of Goes. The Emperor this time returned to Lahore exactly after six months in November....Akbar fell ill and was nursed by his friend (Xavier) who was allowed to enter his bed-room, a privilege not conceded to the greatest viceroys in the Empire. The mountain roads, even after Kāsim Khān's improvements, were in such bad condition, that many elephants, horses and servants perished during the return journey." p. 259 V. Smith. "Akbar". (1st. Edition).

According to Akbarnāmā Vol. III, P. 1083, Akbar started for Kās'mir in May 1597 A. D. and returned to Lahore on 14–11–1597 A. D. (P. 1096). May 1597 corresponding with Jyeṣtha S. Y. 1654 and 14–11–1597 with Kārtika Vad 1st 1654 S. Y. (Hindi),

60 Akbarnāmā Vol. III, P. 1061–3 relates the incident and confirms that the illness lasted for one month and twenty two days.

Zabdatu–t–tawārikh also states:—In this year (1004 H.) also the king, while witnessing an antelope–fight was wounded in the thigh by one of their horns, which penetrated very deep. Great alarm was felt throughout the country, but after retiring for a few days to the inner apartments, and seating himself on the carpet of affliction, he recovered, by the blessing of God and restored comfort to the hearts of all the world."—Elliot's History of India Vol. VI, p. 193.

61 While Mr. V. Smith says, only Xavier was allowed to enter his bed–room! see previous foot–note No. 59.

One day the Emperor, accompanied by feudatory chiefs, elephant-army and cavalryi camped at Ugrasenapura (Āgrā). Bhānucandra and Siddhicandra also were with the Emperor. The former was teaching the Emperor's sons, while the latter at the desire of the Emperor brought up and bred up his grandsons. The Emperor's respect and love for Siddhicandra grew to a very great extent. At Āgrā, some non-Jainas prejudiced the mind of the Emperor against the Jainas, and consequently, the Emperor issued an Order stopping the erection of a new Jaina temple there dedicated to Cintāmaṇ, (Pārśvanātha)[62]. The erection of the temple had already begun and it was nearly half-completed. Then Siddhicandra, by his personal influence over the Emperor, got the order cancelled and obtained the Emperor's sanction to go on with the work of building the temple, which was then completed within a short time (118).

Almost at this time the Kharatara Jainas insolently began the erection of a temple in the interior part of the principal temple precincts, on Mount *Vimalācala* (Śatrunjaya) in Saurāṣtra. On this point, there arose a quarrel between them and the "respectable" members of the Tapā group, who took objection to it. Remembering the words of the wise that even at the cost of delaying the accomplishment of one's own object, efforts should be made to put a stop to the evil about to be inflicted by the enemy, the Upādhyāya obtained from the Emperor a firmān forbidding the erection of the new temple on the Mount (122).

Then the Emperor started on a military expedition to the South[63] to subjugate some rebellious kings there, with his fourfold army. On his ways, he camped at the famous fort of Gopacala (Gwalior)[64] famous for its invulnerability. There he found lacs of Jaina idols, carved in ancient times by the orders of some Jaina king, on the mountain well. The Emperor saw that they were deformed by some wicked persons. His sense of piety and purity revolted at the sight and he said to the Upādhyāya that to a man who would put those idols cleverly in their proper order, he would give as much wealth as he desired from the royal treasury. Hearing this frank and sincere declaration of His Majesty, which showed the nobility of his nature, the Upādhyāya pointed to him a Jaina who was competent for that task. That Jaina achieved the desired object in a short time by means of the Emperor's monies. Then the Emperor set out and

62 Originally the idol of Cintāmaṇi (Pārs'vanātha) was installed and consecrated in the former temple at Āgrā, by Hīra-Vijaya Sūri in S. Y. 1640. Vide *Hīra-Saubhāgya-Kāvya* Ch. 14 Verse 152.

63 From Akbarnāmā Vol. III, we can trace that on 26th Āban (about 6-11-1598 A. D.) Thursday, Akbar marched from Lāhore by the route of Āgrā which he reached after 2 months and 2 days and from where he on the 6th Mihir (16-9-1599 A. D.) went off on expedition to the Deccan. The line of his march lay by Dholpur (on 5th Āban), Gwālior (20th Āban-1-11-1599 A. D.), Bhilsā (27th Azar), Sujāwalpur, Ujjain (about 15th Bahman), route of Dipālpur and Dhār, Bijāgarha and Burhānpur (on 21st Isfandārmaz-31-3-1600 A. D.) Thus from Āgrā to Buhrānpur, 195 days were taken.

64 Gwālior—"Gwālior is under the Subah of Āgrā. It is a famous fortress, and an elephant carved in stone at its gate fills the beholder with astonishment. It contains some stately edifices of its former rulers. Its climate is good. It has always been noted for its exquisite singers and lovely women. Here is an iron mine."—P. 181 Aine Akbari Vol. 11. Jarrett.

conquering all the countries on his way, reached Barhānapura (Burhānpur)[65]. Next he conquered the fort named Asera (Āsirgarha), and ordering his main army to march on, stayed there for some days. The learned Upādhyāya who was teaching his sons, also stayed there with Siddhicandra. All the Deccan kings who possessed large forts[66] were vanquished by the Emperor's army[67].

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65 "Burhānpur is in south of Dandes (Khāndes'). It is a large city three Kos distant from the Tāpti. It lies on latitude 24° 40' and is embellished with many gardens and sandal-wood also grows here. It is inhabited by people of all countries, and handicraftsmen ply a thriving trade here. In the summer clouds of dust fly, which in the rains turn to mud". P. 223 II, Ai. A. "Its king Khizr Khān assumed the name Bahādur Shāh and in the 45th year of the Divine Era, he was deprived of his kingdom by His Majesty" P. 227, Aini Akbari Vol. II. Jarrett.

It was at Barhānpur that just before Akbar took it, Narbudācārya of Tapā Gaccha Kamalakalas'ā s'ākhā composed *Kokaśāstra Catuṣpadī* in Gujarāti poetry on Wednesday first Āśvina S'ukla 10th S. Y. 1656, Śaka 1521 in the reign of Mirān Bahādur Shah Fārūkī son of Mirān Dals'āh. See my J. G. K. I pp. 323-326 and III pp. 827-828.

"It was founded about A. D. 1400 by Nasīrkhān, the first independent prince of the Fārūkī dynasty of Khāndesh, and called by him after the famous Shekh Burhān-u-ddin of Daulatābād. It was held by eleven princes of this dynasty for 200 years till A. D. 1600 when the kingdom of the Fārūkīs was annexed by the Emperor Akbar....It formed the seat of Government of the Deccan provinces of the empire till the reign of Shāh Jahān, when (A. D. 1635) it was transferred to Aurangābād in the Deccan, after which the city was the capital of the large sūba of Khāndesh. The holder of this government was usually a prince of royal blood. The first was Prince Dānial, who drank himself to death here in A. D. 1605. Prince Parviz son of Jahāngir was governor of Burhānpur in his reign, where Sir Thomas Roe paid him visit in 1614 A. D. Now it is a town in the Nimār district on the north bank of the river Tāpti and distant 41 miles south-west from Khandwā, the headquarters of Nimār and 2 miles from the G. I. P. Railway station of Lālbāgh."—Central Provinces Gazetteer.

66 Viz:—Āsirgarh, Daulatābād, Kherwā, Nāsik, Ahmednagar, etc.

67 Akbar's prolonged residence in the Punjāb, extending over thirteen years, had been largely due to his fears of an Uzbeg invasion (p. 270). The news of Abdullā Khān Uzbeg's death received in 1598 freed the Emperor from all fear of a Tartar invasion, and left him at liberty to supervise the doings of his sons, and to take measures for the effective prosecution of the campaign in the Deccan, which obviously needed the master's eye. Akbar accordingly decided to proceed to the South in person. He left Lāhore late in 1598 for Āgrā, which he now treated as his capital. He was obliged to stay there for several months in order to deal with the difficulties caused by the insubordinate conduct of his sons. In July 1599 (beginning of A. H. 1008) he felt himself at liberty to resume his progress southwards. In May 1599 Prince Murād died at a town in the Deccan. At about the middle of the same year, Akbar crossed (p. 271) the Narbadā and occupied Burhānpur (capital of Khāndesh) without opposition. Ahmednagar was stormed without much difficulty in August 1600. Asirgarh a very strong fort reckoned to be one of the wonders of the world in the sixteenth century (p. 272) surrendered to Akbar in January 1601. Then the attitude of Prince Salim rendered absolutely necessary the return of the Emperor to his capital if he wished to retain his crown, treasures and life, which were all threatened by the ungrateful and undutiful conduct of his first-born son, the well-beloved Shaikhu Bābā, the child of many prayers. Akbar marched in April for Āgrā, where he soon arrived, probably early in May 1601. p. 287, V. Smith's 'Akbar'. (First Edition.)

Once upon a time the *guru* (Bhānucandra) who had been previously urged by the local Jaina congregation, made a request to the Emperor, after the religious discussion with him was over. He said that Barhānapura was a flourishing town, and that there were thousands of grand mansions and business-magnates there. He further pointed out that it contained temples and worshipping-places for the followers of all religions except for those of Jainism. The Emperor then enquired of him the reason why it was so there. The *guru* replied that it had come about as a result of a prohibitory order by the *Anāryas*. He also said that a temple had been formerly built there, but that it was demolished by wicked persons later on. The Emperor was sorry to learn this and desired that the city might be adorned with many temples. He summoned his officers and some leading members of the Jaina community to his presence and gave them an order to erect several temples there. Bowing gratefully to the stern Emperor, they very soon got busy with the task, and in a short time several temples and *upāśrayas* were erected. A Śrimāli Jaina, Ajaya(Jaya)rāj by name, got a *pratiśraya* (a halting-place for Jaina monks) built in Kansāra-Pātaka (Kansārāpādā—the locality of Copper-smiths). In its vicinity, the president of the congregation, Rikhu by name got a temple built dedicated to Bhīdabhanjana Pārśvanātha. Behind it, Durjanaśalya (of Lahore already referred to at page 38 f. n. no. 51), a Jaina gentleman respected by the Emperor as if he was a minister, got a high-domed temple erected, and got installed in it by the Upādhyāya an idol of Śaiveya (son of Śivā i. e. Neminātha) as principal deity, which was brought from Ramer (Āmer in Jaipur State?). In the same locality another temple was built by a Jaina lady named Gauri. An *upāśraya* was built by another lady. Thus, thanks to the efforts of the Upādhyāya for the enhancement of the glory of Jainism, numerous temples and *upāśrayas* were erected in Barhānapura[68] where formerly they were conspicuous by their absence. They are still extant there as monuments to the Master's glory.[69] (147).

Then the Emperor departed from the place. The Upādhyāya stayed on there on account of his indifferent health. Accompanied by Siddhicandra, whom the Emperor, out of respect and love, always kept by his side, the Emperor reached Āgrā after some time. During his stay there, Siddhicandra always spared no pains to enhance the glory of Jainism and virtually controlled the religious policy of the Emperor (150).

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68 In *Vijaya-Tilaka Sūri Rāsa* we find Burhānpur, as the centre of Bhānucandra's activities in Jahāngir's times too, which we shall see after the Summary of this work is over. The said *rāsa* also was composed by Dars'anavijaya at Burhānpur in the temple of Manamohana Pars'vanātha.

69 As to Bhānucandra's visit of *Burhānpur* with Akbar, see *Hira Sūri Rāsa* p. 184 verses 4 to 7, wherein it is stated "Bhānucandra saved the town from being raided and looted by the Imperial army. He saved a local leading man by name Bhojarāja Soni, who with his family was imprisoned by Akbar and was sentenced to death, on getting him to pay ransom to the Emperor. Further he initiated ten pupils in his order and got ten temples construced there". The big temple was dedicated to Manamohan Pārśvanatha as mentioned by Dars'ana-vijaya in the colophon of two Adhikāras of *Vijaya-tilaka Sūri Rāsa* in S. Y. 1679 and 1697. The idols of that God, Cintāmaṇi Pārs'vanātha, Mahāvira, Śāntinātha, Neminātha, Supārs'vanātha, *Godi-Pārs'vanātha* are mentioned to be extant before S. Y. 1732 in Śilavijaya's *Tirthamāla* of S. Y. 1748 published in Prācina Tirthamālā Sangraha, p. 113.

In Sāurāṣtra, Khuram[70], the son of Aziz Kokā, demolished a Jaina temple which stood at the foot of Mount *Vimala* (Śatrunjaya); some wicked people surrounded the principal temple also—which was built on the hill—and heaped wood-sticks on all sides in order to burn it. A messenger, with a letter from Śri Vijaya–Sena Sūri, was hurried to Siddhicandra. When the latter read the contents of the letter, he at once approached the Emperor and acquainted him with the state of affairs. Thereupon the Emperor granted him a royal firmān prohibiting the outrageous activity referred to above. The firmān was immediately despatched, and thus a grave calamity which was about to befall the principal temple on Mt. Śatrunjaya, was averted by Siddhicandra, the only brave man capable of achieving much things for the protection of the *Tīrtha* (157).

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Once upon a time the Emperor, remembering the great love he had for the Upādhyāya (Bhānucandra), wrote a letter to him, in which he said that the Upādhyāya might be affectionately remembering him, while he was unable to do so because his heart, the function of which was to remember, had been taken away by His Holiness with him. On receiving this letter, which expressed the Emperor's love for him, and which was couched in affectionate terms tinged with delicate humour, the Upādhyāya, at once went to the royal Court and saw the Emperor, who warmly embraced him and elated with joy requested him to teach his grandsons and to continue visiting the Court frequently as he used to do before. (162).

× × × × × × ×

By this time a letter from Vijaya–Sena Sūri was received. In it he stated that on account of a prohibitory order issued by the Emperor some time ago, no new temple was being built on the Śatrunjaya Hill; workmen could not proceed with the work. He further pointed out that if that state of affairs continued for a long time, the Hill, as the most sacred place of the Jainas, would have little significance in course of time, because, the old temples would some day, on account of wear and tear and other inclemancies of weather, crumble down, and there would be no new temples to replace them. Bhānucandra and Siddhicandra forthwith approached the Emperor and requested him to repeal the order. The Emperor complied with their request and issued an order allowing the erection of new temples on the Hill. Consequently, many temples were from that time erected there, which still bear an eloquent testimony to the efforts of these two—Master and pupil—to enhance the glory of the Faith[71] (167).

Then Gujarāt came under the sway of Prince Salim, the eldest son of the Emperor Akbar. He appointed Viceroys over it. Akbar did not interfere with what his viceroys

70 Mirzā Khurrum-(No. 163, Aini Akbari Vol. I) 3rd son of Āzimkhāna Aziz Kokā (No. 21, See f. n. no. 34 in the introduction p. 29). He was appointed governor—Fouzdār—of Junāgarh—Saurāṣtra by Akbar, and as such is referred to in *Vijaya-pras'asti-Kāvya* XX, verse 57.

71 Cf. the initial 8th verse from Bhānucandra's commentary on Vasantarāja's Śakuna-Śāstra beginning with तच्छिष्याः. Appendix I.

did there. Consequently, difficulties arose in connection with the execution of the orders (issued formerly by the Emperor Akbar) prohibiting animal-slaughter and other religious things. When Siddhicandra received news to this effect from Gujarāt, he approached the Emperor and in gentle terms brought it to his notice that the Viceroys of Gujarāt were cruelly oppressing the people there by reviving the animal-slaughter, Jazia[72] and many other taxes. On hearing this, the Emperor became sorry and gave him, a written order prohibiting all such outrages. The people of Gujarāt were thus relieved of their acute distress by the noble efforts of Siddhicandra[73] (173).

After some time, the Emperor died[74] while he was alone. Salim was annointed on the throne by the Ministers. He abolished many taxes and ruled the country as a father would rule his child. No enemy could resist him. His mandates were implicitly obeyed in all the countries, though over some of them were ruling kings with full sovereign rights. These kings always obeyed his orders. Jahāngir enjoyed and amused himself as *Indra* does in heaven—sometimes residing in wonderful rest-houses, sometimes on the banks of the Indus, sometimes on pleasure-mounts, sometimes in mansions of variegated colours, sometimes ravelling in the exquisite performance of the best female dancers, sometimes listening to the soft music of beautiful damsels, and sometimes attending to dramatic performances (181).

Now, Bhānucandra accompanied with Siddhicandra, after a continuous stay at the royal Court for 23 years, secured Jahāngir's permission to depart for Gujarāt. Receiving high honours from Jaina congregations and from ruling chiefs on the way,

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72 Jazyāh was abolished by previous imperial firmāns:—"In the beginning of the (9th year) 11-3-1564 A. D. one of the greatest gifts which His Majesty (Śahins'ah) made was the abolishment of the Jazyā throughout India". Akbarnāmā Vol. II p. 316.

"In this year (H. 967, 1579 A. D.) the Tamgha (inland tolls) and the Jazyāh (tax levied for the infidels) which brought in several crores of dams to the treasury were abolished and orders to this effect were circulated through the whole empire." Aine Akbari I, p. 189.

73 At this time when Akbar was in Deccan, Salim had revolted. He entrenched himself within the strong fort of Allahābād, built by Akbar, extended his rule over part of Bihar, and assumed the insignia of independence. On Akbar's return to Āgrā in the middle of 1601 A. D. Salim submitted, then set out for Allahābād and was invested by Akbar with the governorship of Bengal and Orissa. Again he assumed the title of a King, though still designating his father as the great king.—(Prof. Beniprasād's History of Jahāngir). About this time Siddhicandra got the firmān from Akbar,—a translation whereof is published in the Appendix II. It is dated 1st Shaharyar Illāhi 46-25 Safar 1010 Hizri corresponding with Hindi date Bhādrapada Vadi 12th S. Y. 1658 and English date 15th August 1601 A. D.

74 After return from Deccan Akbar stayed at Āgrā. Abul Fazal when called by Akbar from Deccan was got murdered on his way by Salim in April 1603. Salim then was publicly proclaimed as heir apparent. He then went to Allahābād and assumed indepenpence again. In April 1604, Salim's brother and rival Dāniyāl died. Akbar's mother who always took side of Salim, also died. Salim sought reconcialiation and came to Āgrā on 9th November 1604. He apologized for his faults in person. Befor Akbar's death, Salim paid his last visit to him and left the chamber. Akbar died alone on 17th October 1605 A. D. According to one Jaina Manuscript he died on Kārtika Śudi 15 S. Y. 1662.

he at last reached Ahammadābāda (Ahmedābād). Then he went to Trambāvaṭi (Cambay) to pay their respects to the Sūri (Vijayasena)[75] and both—the master and pupil-at the behest of the Sūri, returned to Ahammadābāda to pass the next monsoon there. At the local *upās'raya*, the governor of the country Vikramārka[76] by name,

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75 Vijayasena Sūri passed two monsoons of S. Y. 1662 and 1663 at Cambay proper, and Cambay suburb Akbarapura. See *Vijayapras'atsi Kāvya* XX Verses. 56 to 62.

76 For **Vikramārka** see (1) p. 469–470, Vol. I, Aini Ak. which states:—

No. 196, Rāi Patr Dās (Rājah Bikramājit) A Khatri:—

"He was, in the beginning of Akbar's reign, accountant of the elephant stables, and held the title of Rāi Rāyan. He distinguished himself in the seige of Chitor and rendered good services in Bengal, and in defeating Bir Singh, the murderer of Abul Fazal. Akbar, at last, in the 48th year, called him to Court and made him in the next year commander of 5000, and gave him the title "Rājah Bikramājit". After Jahāngir's accession, when the sons of Muzuffar of Gujarāt created disturbance and Yātim Bahādur had been killed, Patr was sent to Ahmedābād, with powers to appoint the officers of rebels who submitted upto the commands of Yuzbashis or recommend them, if they held higher commands, fot appointments, to the Emperor".

(2) P. 22–23 Memoirs of Jahāngīr Vol. I wherein Jahāngīr writes:—

"To Patr Dās, who in the time of my father, had title of Rāi Rāyān, I gave the title of Rājā Bikramājit: The latter was one of the great Rājās of India, and it was in his reign that astronomical observations were established in India. I made, Patr Dās, Master of Ordinance, and ordered that he should always have light artillery in the Arsenal, 50000 light guns and 3000 gun-carriages, ready and in efficient order. He was a *Khatri* by caste and rose in my father's service from being accountant of the elephants' stables to be Diwan and an Amir. He is not wanting in Military qualities and in administrative skill". At pages 49–50, he further states "At the beginning of my reign, a son of that Muzaffar Gujarāti who claimed to be descended from the rulers of that country lifted up the head of disturbance and attacked and plundered the environs of the city of Ahmadābād. Some sardars such as Pim Bahādur Uzbeg and Rāy Ali Bhatī, who were amongst the distinguished and brave men there, became martyrs in that outbreak. At length Rājā Bikramājit and many mansabdars were provided by me with 6000 or 7000 horse and appointed to assist the army of Gujarāt. It was decided that when things had quieted down, by the driving off of those seditious people, Rājā Bikramājit should be Subahdar of Gujarāt. Qilij Khān, who had been previously nominated to this office, should come to Court. After the arrival of the royal troops the thread of the rebels' union was severed; they took refuge in different jungles, and the country was reduced to order. The news of this victory reached the ear of my State and dignity in the most acceptable of hours (New Year time) H. 1014 (Wednesday Chaitra Sudi 13 S. Y. 1663). King Bikramājit along with others with 4000 or 5000 horse was sent to support Khān Jahān on an expedition to the Deccan who started on 17th Zilqada 1018 H. (Fagan Sud 6th, S. Y. 1666 corresponding with 19–2–1610 Monday) see p. 161.

(3) History of Gujarāt, Bom. Gaz. p. 273 which narrates:—

"In the early days (A. D. 1605) of Jahāngīr's reign, disturbance was caused in the neighbour-hood of Ahmedābād by Bahādur, a son of Muzaffar Shāh. Jahāngīr dispatched Patrdās Rājā Vikramājit as Viceroy of Gujarāt, to put down the rising. The Rāja's arrival at Ahmedābād restored order. Some of the rebel officers submitting, were reinstated in their commands; the rest fled to the hills. On the Rāja's return Jehāngīr appointed Kalij Khān to be viceroy of Gujarāt; but Kalij Khān never joined his charge, allowing Mirza Aziz Kokaltāsh to act in his place. In A. D. 1606, Mirza Aziz was transferred to the Lahore Viceroyalty".

Prof. Beni Prasād remarks at p. 107 of History of Jahāngir, "in 1605, Rāja Bikramājit

accompanied by Siddhicandra, performed, with great pomp, the worship of God Jina, and issued a proclamation, by the beating of drums, prohibiting animal-slaughter throughout the country. Thereafter by the order of the Master (Vijayasena Sūri), the Upādhyāya passed the monsoon at Mahiśānapura (Mehsāṇā) and then came to Paṭṭana (Pātān). (187)

At Pātan, the Kharataras, being jealous of the high position enjoyed by Vijayadeva Sūri[77] (of Tapā Gaccha), conspired with many Sūris of other Gacchas, and with pretentions of great learning, decided to hold a debate with him. Accordingly, accompanied by their followers, they repaired to the principal gate of the fort, and stood there challenging the Sūri to an open debate. The Suri, hearing that, came to the gate together with Siddhicandra whom he considered to be a match for them. Then he asked Siddhicandra to hold a debate with those insolent opponents. Hammering arguments upon arguments in a perfectly logical order, Siddhicandra vanquished them, one and all, who, condemned fiercely by the audience that had gathered around, left the place with down-cast eyes. The Sūri returned to his halting place amidst great rejoicing. (195)

After some days, a Jaina lady named Lālī[78] installed the idol of *Tīrthankara*. The occasion was celebrated with festivities on a very grand scale. Jaina congregations from all towns and villages, flocked to Pātan, which extensive though it was, proved not spacious enough to have enough space for the swarming thousands. While, however, the *jalayātrā*[79] procession was in progress, an order, prohibiting the ceremony, was issued

whose appointment is mentioned, does not seem actually to have taken charge (of Gujarāt)"; but this inference made from the statements in the Memoirs of Jahāngir Vol. I, P. 50 is not true. He did go and, taking charge of Ahmedābād, restored order as is borne out by this work.

This Bikramājit cannot be identified with Kuṇrapāla or his brother Sonapāla, the two wellknown Osvāl Jaina Baniās of Āgrā as sought to be guessed by Ratnamanirāva in his articale on 'some facts about Knprapāla Sonapāla &c.' in Jaina Sāhitya Sams'odhaka Vol. III No. 4 at pp. 393 to 399.

77 Vijayadeva Sūri:—Born at Idar in S. Y. 1634, initiated as a Jaina monk with the name Vidyā-vijaya, at Ahmedābād in S. Y. 1643, was invested with title of "*Pandita*" and then of *Sūri,—Ācārya* in Cambay in S. Y. 1656. The Sūri was at Pātan in S. Y. 1664 as is clearly found from (1) an inscription on a metal-idol installed by him there on Posha Vadi 7th (30th December 1607 A. D.):—

सं. १६६४ वर्षे पोष वदि सप्तमी गुरौ श्रीपत्तन वास्तव्य बाई अमृतार नाम्ना श्री वासुपूज्य बिम्बं का० (कारितं) प्र० (प्रतिष्ठितं) च तपागच्छे भ० (भट्टारक) विजयसेनसूरि शिष्य भट्टारक श्री विजयदेव सूरिभिरिति भद्रम् ॥

See "*Ātmānanda Prakās'a* Vol. 29, No. 8 p. 184 and Forbes Gujarāti Sabhā Traimāsika Vol. IV, No. 4 p. 45 and (2) an inscription on the idol of Vijayasena Sūri installed on S. Y. 1664 Fālguna S'udi 8th Saturday (13th February 1608 A. D.) by him (No. 512 Jinavijaya II).

78 Lāli:—See "*Vijayadeva Sūri Mahātmyam*; Chap. IX verses 34 to 65 from which we find:—Lāli was a native of Pātan and a highly cultured lady. She led a congregation to sacred places like Śatrunjaya, Girināra, Śankheśvara and Ābu, and spent most part of her fortune in these things. Thereafter she defrayed all the expenses for the investiture ceremony of the grant of the title "*Upādhyāya*" to Kanakavijaya by Vijayadeva Sūri at Pātan in S. Y. 1673, Pausa Vadi 6 th (18th January 1617 A. D.)

79 *Jalayātrā*:—means a procession in which ceremonial water to be sprinkled on the idol is being carried.

by the Governor, Sādullā[80] by name. A wave of grief overwhelmed the crowd, which a moment ago was in high spirits. All activities came to a sudden stop and none knew what to do. A deputation consisting of the leading members of the congregation waited upon the Governor; but they were rudely insulted by him. At last, the Sūri asked the Upādhyāya (Bhānucandra) to set the matter right by approaching the Governor. At that time, however, Siddhicandra approached the Sūri and told him that there was no need for the Upādhyāya to take any trouble, as he himself would approach the Governor and see the thing through. Pleased at this offer, the Sūri permitted him to do so. Accompanied by the leading members of the congregation, Siddhicandra confidently went to the residence of Mirza Sādullā, the governor, and requested him to tell him the reason why the performance of a good and harmless ceremony was prohibited by him. He also warned him that such an attitude on his part would mean the end of all relationship between them. On hearing this reprimand, the Governor felt ashamed and inquired of Siddhicandra what he should do to please him. The latter asked him to accompany him to the *upāśraya*, see his Master there, and to receive a cocoanut twice while attending the *jala-yātrā mahotsava*. The governor complied with his request. Thus triumphed the good over the wicked who meant trouble. Then the Upādhyāya, having passed monsoons at Vatapadra (Baroda) and Gandhāra[81] halted at Pātan during the next monsoon. (209)

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Here an imperial firmān was received at Rājanagara (Ahmedābād) by the Deputy Jahāngira-Kuli-Khān[82] (alias Mirzā Samasuddin as per foot-note of the MS. of this work)

80 **Sādullā**:—Sādullāh Khān, son of Said Khān who was promoted to the rank of 2000 infantry and 1000 cavalry. In the fifth year of his reign Jahāngir gave him an elephant and thereafter further dignified himat the time of his visit to Gujarāt with the appellation of "Nawazish Khān" (Tuzuk-i-Jahāngiri P. 73, 183 and 197). He was, it appears, Foujdār of Pātan—a Sarkār of the province Gujarāt, "Every province was divided into a number of Sarkārs, which correspond to the modern districts. The officer who exercised civil and military jurisdiction over the Sarkar went by the name of Foujdār, and answered to the modern Collector and Magistrate and Military Commandant rolled into one. He constituted the unit of every day administration. He was, of course, subordinate to the governor (viceroy), but he was appointed, transferred or dismissed only by the head-quarters, which meant another check on the Viceroy." Beni Prasād pages 108-9. He was eightth Fouzdār of Sorath in H. 1025 & then was transfured in H. 1031. In H. 1032 he was invested with the title of 'Belgārkhān' and made again Fouzdār of Sorath. That post lasted fill H. 1037.—Murāt-e-Musta-fābdd pp. 131-2.

81 **Gandhāra**:—See previous foot-note No. 28 at p. 25.

82 **Jahāngir-Kuli-Khān**: or Mirzā Samasuddin was Aziz Kokā's eldest son Mirzā Shamsi, (No. 163, Aini Akbari, Vol. I) who was at the end of Akbar's reign a commander of two thousand. See foot note no. 44 at p. 35. In Tuzuk-i-Jahāngiri, Jahāngir states "On the 1st Satar (1017 H.) Shamsu-d-din Khān, son of Khān Āzam made an offering of ten elephants, and receiving the rank of 2000 personal and 1500 horses, was selected for the title of Jahāngir-Kuli-Khān" (Vol. 1 p. 144), and "Between 14th Shaban Sunday to 4th Zi-l-hija Wednesday (between Māgshar Vadi 2 to Fāgan Śudi 6 S. Y. 1665 Hindi) as it was again represented to me that oppression was being committed by the brethren and attendants of Murtazā Khān on the ryots and people of Ahmedābād in Gujarāt and that he was unable properly to restrain his relations and people about him, I transferred the Subah from him and

to the effect that it was the Emperor's desire that Bhānucandra and Siddhicandra should go to Āgrā and see him. The governor, learning that they both were at Pātan, sent his own body-guard, Mādhavadās by name[83] to deliver to them the royal massage. On hearing the message both came to Ahmedābād where they were respectfully received by the Governor. Then they started on their long journey. On their way they came to Medinipura (Mertā) where they worshipped Pārśvānātha at Falavardhi (Falodhi). At that place the Kharatara Ācāryas were plotting to have possession of that *Tirtha*, with the help of the local ruler. Bhānucandrā and Siddhicandra stayed there for five or six days, secured possession of the *Tirtha* for their own Tapā group, and then proceeded further. At every place on their way they preached the gospel of their faith and enhanced its glory. At last they reached Āgrā where a magnificent reception was accorded to them. The Emperor, learning from Rāmadāsa[84] that they both were waiting

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gave it to Āzam Khān, and it was settled that the latter should attend at Court, and that his eldest son Jahāngir Kuli Khān should go to Gujarāt as his deputy. The rank of Jahāngir Kuli Khān was fixed at Rs. 3,000 personal and 2,500 horse. An order was given that in company with Mohan Dās Diwān and Masud Beg Hamazānī Bakhshī, he should carry on the business of the province. Mohan Dās was promoted to the rank of 800 with 500 horse, and Masud Beg to 300 with 150 horse". (Vol. I p. 153).

I have in my possession an original partition deed of S. Y. 1667 Fālguna S'ukla 10th Tuesday (12th February 1611 A. D.) executed at Ahmedābād wherein it is clearly stated that Jahāngir-Kuli-Khān was the viceroy of Gujarāt in the words :—

"स्वस्ति श्री श्रीमन्नृपविक्रमार्क । समयातीत । संवत् आषाढादी १६६७ वर्षे । शाके १५३२ प्रवर्त्तमाने । उत्तरायन गते श्री सूर्ये । शशीरुतौ । महामांगल्यप्रद शोभित फागुणमासे १ शुक्लपक्षे १० दशम्यां तिथौ । भौमदिने । अद्येह श्री अहिम्मदावाद मध्ये सान्नय्यं ॥ परस्परेण धरणी वहिस्पणि वर्णं नदाते कीधू । त''' (त्र)नयत्रमभिलिख्यते । अद्येह श्री गुर्जराधीश'''पातशाह श्री ७ सुरतान नूरदीमहिम्मद जांहांगीर अदली राज्ये । तत्समये पातशाह श्री श्री ७ आगरामध्ये विजयराज्यं क्रीयते । डिजारियां षोज श्री ५ अवल हसन धर्मन्याया प्रवर्त्तते । तत्र श्री अहिम्मदावाद नगरे हाकिम नवाब श्री ५ जांहांगीरकुलीषांन धर्मन्यायां प्रवर्त्तते । तत्र धर्माऽधर्मविचारणार्थे काजी नानेवमीयां कमाल महिम्मद । तथा मीयां अब्दुल लतीफ । तथा मीयां वरकति ग्नान् धर्मन्यायां प्रवर्त्तते । तत्र जुनारि शेख श्री ५ हपाजी धर्म संडके । तत्र मजमिश नाक छि । एवं पचकुलमध्ये'''" ॥

Bom. Gaz. History of Gujarāt, p. 274 similarly says :—"In A. D. 1609, the Khān-i-Āzam Mirzā Āziz Kokaltāsh was for the fourth time appointed (12th) Viceroy of Gujarāt. He was allowed to remain at Court and send his son (the said) Jahāngir Kuli Khān as his deputy with Mohandās Diwān and Masud Beg Hamadānī. This was the beginning of Government by Deputy, a custom which in later times was so injurious to the imperial interests. In 1611 A. D. Abdullā Khān Bahādur Firāz Jang was appointed 13th Viceroy of Gujarāt."

83 Mādhavadāsa—Jahāngir Kuli Khān had Mohandās as Diwān (Minister) as stated in the above foot-note. The said Mohandās may be the same as or different from Mādhavadāsa referred here who is stated to be Khān's body-guard.

84 Rāmadāsa:—See former foot-note No. 54. p. 39. Jahāngir states in his Tuzuk-i-Jahāngiri :— 'I promoted Rāmdās Kachhwāha, whom my father had favoured, and who held the rank of 2,000 to that of 3,000 (p. 21). I also ordered Rāmdās Kachhwāha to receive a Jagir in this (Sawād-Swat Bajaur) province and to be enrolled among the auxiliaries of this Subah (p. 125). (In H. 1020—about Bhādrapada S. Y. 1669 Hindi), as Abdullāh Khān Bahādur Firuz-Jang had proposed to enter the neighbouring province of the Deccan by way of Nāsik, it occurred to me to appoint Rāmdās Kachhwāha, who was one of the sincere servants of my revered father, to accompany him in order that he might in every place look after him and not allow him to be too rash and hasty. For this purpose, I bestowed on him great favours, as well as the title of Rāja, which he had not thought of for himself.

outside, at once summoned them to his presence, and greeted them with much respect and pleasure. He said, "Welcome to you both; you should always be with me". (220)

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Once the Emperor (Jahāngir) affectionately said to the Upādhyāya:—"Siddhicandra is endowed with good manners and physical beauty rarely found in others. Please see that he comes to me every day at least for a short time." Accordingly Siddhicandra used to visit the royal Court where the Emperor listened to his sermons which impressed him very highly. The Emperor declared to him that he would do anything that he desired him to do. On account of these constant visits and the high esteem in which he was held by the Emperor, Siddhicandra's fame spread everywhere. The Emperor's attachment for him never slackened. Indeed, so much was his mind full of thoughts about Siddhicandra, that he forgot even the royal elephants of which, otherwise, he was extremely fond. The Monk also harboured much affection for His Majesty. (227)

On one occasion, during their stay at Āgrā, Siddhicandra was delivering an interesting lecture on the lives of the holiest saints. It was night time, and the moon had flooded the whole region with her cool and fascinating rays. (Next seven verses–228 to 234 are devoted to the description of the rising moon). While the lecture was going on, the Emperor, with something on his mind, put a question to Siddhicandra:—"How many years have elapsed since the birth of Your Holiness—you whose attachment to *Parabrahma* (the highest spirit) is supreme?" The answer was, "Twenty five". (236)

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Once upon a time, the Emperor[85] looking at the physical handsomeness and perfection of Siddhicandra, was struck with the thought that his position was similar

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I also gave him Domms and the Fort of Ronthambūr which is one of the noted castles in Hindustan and honouring him with superb robe of honour and an elephant and horse I dismissed him' (P. 201 & 202). He died in H. 1022 (1613 A. D., 1669–70 S. Y.) See Maāsirul-umrā I pp. 335 to 338.

85 Before we proceed with the incident as to what led Jahāngir to ask Siddhicandra to marry a beautiful wife, it would be relevant to relate here that he supplied such a wife to his English friend Hawkins:—

"William Hawkins an English merchant presented himself to Jahāngir on April 16th 1609 A. D. at Āgrā. The King was pleased to see him; He liked new acquaintances, especially good fellows who could hold their liquor, and Hawkins entertained him vastly with stories of his travels. Jahāngir gave his friend (Hawkins) a wife out of the Royal Harem to cook his food. This lady was a daughter of Mubārik Shāh, an Armenian Christian who had risen to distinction in Akbar's service. Jahāngir in an outburst of friendship, went so far as to offer him, if he would stay at the Court, a pension of £ 3,200 a year, a troop of horse, and any concessions for the (English) Factory that he liked to ask! He cheerfully acquieced. His triumph, however, was destined to be short-lived. He left Āgrā in November 1611 A. D." Rawlinson's paper on William Hawkins, Bhandarkar Com. Volume p. 285.

to that of a male cuckoo cooing on the mango tree in a forest. in the form of religious austerities. So he called him to his side and said, "O Lord! your form is stately enough to make you a king. You have youth hotly in your veins. Your age is meant for the soft pleasure of contact with the body of red-blooded damsels. Why, then, do you waste it upon the desert of severe austerities?"

In a rich and strident voice, the sage replied:—"Initiation into monkhood at a tender age is neither funny nor foolish. In the drinking of nectar, the wise never wait. Which age is more suited to austerities—youth or old age? Death lays his icy hands on the young and the old alike. O King! in old age a man has no resisting power—no vitality, without which, no austerities can be performed. It is, therefore, nothing more than a delusion to think that old age is the only and the most proper time for renouncing the world for the purpose of achieving the noble aim of spiritual liberation and perfection. In old age, the performance of things requiring vitality results into the dullness of intellect and nervous breakdown. Religious austerity is a sword that kills all the enemies in the form of wicked actions perpetrated by a man in his countless previous births as well as in his present birth. He who takes to this course of life is respected by all as a man of courage. Like the Sun it grants the lustre—purity to his eyes, and gives him enough light in the form of knowledge and conviction to enable him to distinguish between the real and the shadowy,—the material and the immaterial." (246)

The Emperor, with his eyes rolling unsteadily on account of the influence of drink, asked him rather snappily:—"How do you manage to keep your mind firm at an age when it is exceedingly prone to be assailed constantly by the God of Love?"

"By means of knowledge—especially, knowledge derived from meditation on the higher truths of religion and philosophy which teach man how to understand his own nature and how he may be reunited with the Supreme Spirit—the mind would become firm and would be controlled just as an elephant is controlled by means of a hook" replied Siddhichandra.

The Emperor demanded angrily:—"How can I understand what you say without such knowledge?"

Siddhicandra replied:—"No such knowledge is required to understand this. For instance, a Brāhmin's mind does not relish pleasures in which your Majesty indulges. Similarly, our minds have no inclination for such carnal pleasures, because we never tasted them any time in our. lives. The people know that the mind of a woman, who follows her dead husband by throwing herself to flames, is free from attachment towards her other relations and all the things in the world. In the same way, the mind of the ascetic who practises austerities, remains unaffected by worldly pleasures. Absolute detachment from worldly shackles is their be-all and end-all of existence. They are absorbed in the contemplation of the Supreme Spirit, and always immersed

in the ocean of tranquility. Kings and Emperors cannot daunt them who are as free as fish in the sea of happiness. Their sojourn is always on the purest path and they are always intent upon the acquisition of virtues. Always obliging and always profuse in meritorious actions, they are not slaves of the greed of possession, and are always courageous in taking vows. Constant search of spiritual knowledge is the passion of their lives; they are independent even of gods."

The Emperor was highly impressed by this spirited uttarance, and he stood near him for a considerable time. (258)

Verses 259 to 268 describe Nūramahalla[86] the beautiful and beloved Empress. She said to Siddhicandra:—"How can firmness be compatible with youth? It is impossible." Then Siddhicandra replied with justifiable pride:—"Was not the king of Balakṣa (Balkh)[87] a man of unexceptionable self-control in the prime of his life? It is said of him that he renounced sixteen thousand palaces, eighteen lacs of horses and his capital for the sake of God, the Supreme Spirit. For the purpose of spiritual upliftment, age is immaterial. Firmness of mind is the result of merit earned in former births. Flies though tiny can soar in the air, while elephants, thousands of times larger in size, never can raise themselves an inch above the surface of the earth. In the same way, some who have resorted to asceticism in childhood, have not stood firm, but the number of elderly persons still hot in the pursuit of carnal pleasures is not small. Hence old age is no consideration in acquiring firmness of mind." (274)

Annoyed at this, she replied:—"Asceticism is meant for those who have had

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86 **Nūramahalla**:—Her original name was Mehirunnisā. At the age of seventeen, she was married to a young Persian adventurer named Ali Quli Istajlu, whose courage and skill in killing a tiger, won for him the title "Sher Afkun" (tiger-thrower) at the hands of Prince Salim. He was murdered by the agents of Salim in May, 1611 A. D. (Jyestha S. Y. 1668). Then he, now Emperor Jahāngir, married her and gave her the significant name "Nūr Mahāl" (Light of Palace). Later on, in March 1616 (Chaitra S. Y. 1673); she was given the name of "Nūr Jahān" (Light of the World). Intensity of thought and feeling, that unfailing mark of greatness, characterised all her life.—Chap. III. "History of Jahāngir" by Beniprasād. (Siddhicandra has called her Nūramahalla. This means that the incident must have taken place between May 1611 and March 1616 A. D. (i. e. S. Y. 1668 Jyeṣtha to 1673 Caitra).

87 This may be in reference to the famous saint by name Ebrāhim Ibn Adham, a native of Balkh. "He was the founder of the Adhami order of Derveshes. He died between 776 and 773 A. D. (160 and 166 H.). The sufi legend concerning him is evidently modelled upon the story of Buddha, for in it he appears as a prince who, while hunting, was warned by an unseen voice that he was not created for such pursuits. Thereupon he abandoned the path of wordly pomp for the path of asceticism and piety. There can, however, be no doubt that Ibrāhim was a great figure in his day and his memory still survives in Islām as far as India. Leigh Hunt bestowed on Ibrāhim bin Adham the title of "Abou" in his well-known lines:—

"Abou spoke more low,
But cheery still; and said, I pray thee then,
Write me as one that loves his fellow-men"

—The Derveshes or Oriental Spiritulism by John P. Brown–footnote p. 83.

their fill of sensual pleasures. It is meet that only those who have fully enjoyed such pleasures, may renounce them. They would be good renouncers too. Those who took to asceticism before having had experience of these pleasures, should better be called uncivilized because they cannot distinguish what is essential from what is not. Constant enjoyment of a thing may result into disgust for the same. Mostly the mind always darts at objects unseen and unexperienced. So, the mind of a man, who has not enjoyed these pleasures, always hankers after them." (279)

In an extremely gentle and sweet tone, the sage replied:—"At present just the reverse of what you said, is seen to happen. In the *Kṛta* and other *yugas* it indeed was a custom for people, who had pursued objects of pleasure in their youth, to turn to asceticism in the latter part of life. In *Kali yuga*, the ascetics generally turn voluptuaries. In *Kṛta yuga*, peaple used to become *vānaprasthas* even before their hair turned grey; in *Kali yuga* people remain, nay, grow more addicted to sensual pleasures even after their whole bodies are covered with grey hairs. In the age in which we are born, everything is topsyturvy. The young observe religious vows, while the old break vows which they have already taken." (283)

Then the Emperor said, "I have heard your arguments. They are very reasonable and sound. At present, however, it is not meet that you should lead the life of an ascetic. Your body is as fresh as the bud of a *campaka* tree Is it proper to throw fire made of chaff on a *mālati* (Jasmine) or to try to cleave the *nalini* creeper with a saw? It would be as improper as to bind a silken dress with leather straps. It is folly to stuff one's eyes with soot. Would it be wise to hammer a glass jug? Would the wise approve of dealing sword-thrust to the interior column of plaintain tree? O, young man! are the hardships like plucking hairs (of the head) &c. a fit treatment to your body which is as delicate as the top of a *s'irīṣa* flower? Of all the *ās'ramas* (four religious stages of life), that of the householder is the highest, because the very existence of others depends upon it. You are like an ocean surrounded by rivers; hence like an ocean you should marry and stay like my son with me. It is universally accepted that the quintessence of this mundane existence is seen personified in the fawn-eyed women. Hence, at my instance, accept a wife, whereby your life on this earth would be useful due to the acquisition of sons. Even a tree, which does not bear fruit, is condemned by villagers. Begging for food (one of the rules of conduct for Jaina Monks) is said to be inferior even to a piece of straw. Aren't you ashamed of a thing which is condemned as utterly unworthy? Oh, your beauty, your energy and your learning—all make you look lustrous; but your walking on foot (another rule for Jaina monks) mars everything. Whatever is created by the Almighty is meant for our comfort. Following that object of creation, we become the happiest of all. In this world you are leading a miserable life. Your life in the next world will be more miserable because you are intent upon transgressing the path prescribed by God." (297)

On hearing this well-reasoned words of the Sultān, Siddhicandra courageously and promptly replied:—"Whatever has been ordered by Your Majesty is very true

and pleasing. That would move the hearts of those who are attached to worldly things. Those, however, who are above passion and worldly pleasure, are not affected by them."

To this utterance of the Man of Intellect, the Emperor gave a learned rejoinder—so learned indeed that it would astonish even great scholars:—"There is nothing in itself either good or bad, meritorious or sinful, but our thinking makes it so. The mind is its own place, and can make heaven of hell and hell of heaven. A thing done with a good motive is meritorious, and the same thing done with a wicked motive is sinful. Even herein if there be any weak point, you should drive it away by means of penance just as leanness produced by fasting can be removed by eating wholesome food. As regards the duties of monks,—both general and particular—exceptions are laid down. Therefore, to accept the absolute is futile for all. *Syādvāda* (Jaina doctrine of relativity) is applicable everywhere for those who believe in it. Absolutism for such would amount to heresy. Oh, wiseman! give up your wrong persistence and believe what I say. Enjoy pleasures to your heart's content. Would any wise man err as to his own interests?". (305)

Having heard these words of the Emperor—words which showed his admirable grasp over the cardinal doctrine of Jaina philosophy and which contained a reprimand for him—Siddhicandra, thinking only of his duties, replied without tremour:—"All this may be all right for the ears of a coward. A man of courage and conviction never breaks a vow once he has taken it, even if his adherence to it meant certain death for him. The least deviation from the path once chosen results into utter worthlessness and failure. A very small thorn is sufficient to make a person unable to set his foot upon the earth and to walk. A thing, for expiating which penance should be performed, should be avoided once and for all. Prevention is always better than cure. Why touch the mud and then wash ourselves thorougly in order to be free from it? Why not avoid it altogether? Exceptions are meant for those who have not power enough to stick to the absolute rules. They are loop-holes through which the weak-minded seek relief from the severity and inexorableness of the absolute principles. Those who have perfect control over their minds, need not take shelter even under the doctrine of relativity. Only the weak seek to twist its meaning to suit their breaches of rule which they have not the grit to observe. The propounders of *syādvāda* do not recognize the absolutism even of *syādvāda*. In all my previous births, I had wives and children. There was no religion in having them. Why should I renounce religion for that mode of life? Human life is dearest to all, and so it is to me. Even if that were to be taken from me this very moment, I would not deviate even by a hair's breadth for the path of life which I have chosen for myself." (313)

Those present in the Court—Ministers and others—began to say:—"Fie upon such doggedness of this man. Though he is wise, he has been his own enemy and has brought upon himself a great calamity for the sake of a petty matter."

Siddhicandra, however, in spite of these biting remarks, remained adamantly firm:

The Emperor, hot with anger, said, "Do you dare to disregard me? Don't you know my power? If angry, I am the God of Death incarnate; if pleased, a *kalpa-druma* (a tree supposed to fulfill all desires). Now you will get the fruit of this poisonous tree in the form of your fool-hardiness and doggedness". So saying the Emperor, appearing like the God of Death, ordered a dreadful and vicious elephant to be brought there. (317)

Verses 318 to 321 give the description of the elephant.

The elephant was brought by the drivers. The Emperor, spoke turning towards Siddhicandra, "Accept the life of a house-holder and enjoy pleasures with comely women. Be honoured with the lordship over some country and still further receive horses and elephants from me. Obey this my last command. Or else, I will make you a guest of the God of death in a trice." (327)

He answered, "Though this suffering is difficult to go through, it will be beneficial to me as it is the result of the performance of my duty." (328)

The Emperor angrily shouted, "The fool will not come to his senses unless he is treated with fierce blows and cruel torture". Turning to him, he said "Now, taste the bitter fruit of your foolish persistence". The mad elephant glaring viciously at the monk gave out a roar, which, commingled with the hoarse shouts of the multitude, sounded like the bursting of a volcano. The monk stood firm as a rock, unpurterbed by the imminent onslaught of the demon of death. The Emperor's astonishment was profound, and he ordered that the monk was to retire into a forest as punishment for disobedience of his orders. Siddhicandra, without any tremour, left the Court. The Emperor issued a firmān which was circulated throughout the Empire. Its wordings were: "Other *Mumuksus* (sages striving for final emancipation) residing in my empire are all to retire into the forest, as it is proper for those disinterested hermits to stay only there (i. e. in the forest)."[88] (334).

88 Cf. *Vijaya-Tilaka Sūri Rāsa Adhikāra* 1, composed in S. Y. 1679 by Darśanavijaya states in verses 435 to 439 'about the time of S. Y. 1670 Jahāngir was angry and passed a banishment-order; hence several Jaina monks came to Surat from other places'; and in other verses from 1179 to 1185 describes Siddhicandra as remaining undaunted against the order of Jahāngir asking him to marry, even under the threat of being tramplad upon by elephants and at last being called back and honoured by the Emperor Jahāngir; also vide *Hīra Sūri Rāsa* compoted by Ṛṣabhadāsa in S. Y. 1685 pp. 185 and 186 verses 1 to 8. The attitude of Jahāngir towards recluses may be contrasted with that of his father Akbar who clearly expressed "(1) whoever by his brilliant destiny withdraws his affections from all worldly concerns attains to the Divine love which is above all others (p. 380); (2) Whoever seeks from me permission to retire from this world will meet with cheerful acquiescence in his desires. If he has really withdrawn his heart from the world that deceives but fools, to dissuade him therefrom would be very reprehensible; but if he only affects it from ostentation, he will receive the requital thereof." p. 387. Aini Akbari III-The Happy Sayings of His Majesty.

The best of the Upādhyāyas (Bhānucandra),—endowed with numerous virtues as he was—was honoured and kept at the Court by the Emperor. He continued to preach to the Emperor. His sermons ennobled the lives of many deserving persons. Siddhicandra, on the other hand, reached Mālapura[89], where in compliance with the request of the local Jaina congregation, he passed the monsoon without any inconvenience. (337)

× × × × × × ×

Once the Emperor, seated in the Court and in a cheerful mood, marked that the Upādhyāya's mind, afflicted with some sorrow, did not share the joviality of the atmosphere around him. Then the Emperor affectionately called him by his side and gently asked him to state the cause of so much mental anguish. The Upādhyāya then said, "From the spiritual point of view, we bear sorrow by the fact of our existence in this world; no other sorrow affects those who are immune from worldly ties and who strive constantly for final emancipation. Still, Your Majesty, my heart is not strong enough to dispel the sorrow caused by the long separation of my best pupil". (341)

Then the Emperor remembered the adamantine firmness of Siddhicandra in the performance of his duties, and thought, "Fie upon me, who out of delusion, disregarded his religious faith". Then he cheerfully issued a firmān authorizing the return of Siddhicandra to the Court. The latter received the firmān at Mālapura, and immediately started for Āgrā which he reached after a short time. A hearty and magnificent welcome awaited him there. His fame spread everywhere. (346)

× × × × × × ×

Once Siddhicandra paid a visit to the royal Court, on an auspicious day. The Emperor lavished praises upon him and said, "You are the blessed among the blessed, the respected among the respected. Who is there in this world who can come to your level in being endowed with *sattva* (goodness)? You have not deviated even by a hair's breadth from the chosen path of duty. Your adherence to it is unsurpassed. You are the honoured of the honoured. O Patient one! out of anger I treated you rudely. You got through the test quite successfully, and turned your difficulty to an opportunity, on account of your virtues".

Then Siddhicandra, who had attained wide celebrity said to the repentent Emperor, in a thought-provoking speech, "You have committed no offence. On the contrary, O blessed one! you have obliged me because, with the strength of your help, my wicked "*karma*" has been annihilated. Besides, if there was any offence on my part, the same should be forgiven by you as I became instrumental in some bad "*karma*" accruing to you." (353)

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89 Mālapura:—is situated in Jaipur State about 50 miles distant in the East of Ajmere, and 57 miles distant in the South-Western direction of Jaipur.

The Emperor with tears of joy in his eyes, told him repeatedly, "Please tell me what is proper for me to do. I shall do it at once". Siddhicandra readily responded, "Please issue a firmān allowing the return of those monks, who were banished to forests by the order of Your Majesty, to the country as before". The Emperor immediately issued the firmān allowing the monks to stay or to go where they pleased and got it circulated everywhere[90]. The monks returned to cities and villages where they were received with festivities on a grand scale. (358)

V. FURTHER FACTS GATHERED FROM OTHER SOURCES.

This work is silent about the early life of our hero. We gather some information about it and about other relevant matters from other sources:—

A baniā by name Rāmaji was living at Siddhapur in Gujarāt (now in Gaikwād territories). He had a wife by name Ramāde. She once saw an elephant in a dream. Thereafter she gave birth to our hero who was named Bhāṇaji. He was put to school at the age of seven. When he was about ten years old, he and his elder brother, Rangaji by name, happened to hear a religious discourse by Sūracandra Pannyāsa. Later on both the brothers were initiated into Jaina Holy Order, and were named Bhānucandra and Rangacandra, by their preceptor the said Sūracandra. They studied Jaina scriptures and earned the title *Pannyāsa* (a Pandit). They also initiated many persons as monks. In recognition of their intrinsic worth, Hīra Vijaya Sūri deputed them to the Court of Akbar. The Emperor was highly impressed by the learning, wisdom and personality of Bhānucandra. Śaikh Abul Fazl became very much attached to him. Thus he acquired fame and name at the royal court.

We know that Akbar engaged Bhānucandra to teach the Jaina tenets to his princes Salim and Dāniāl because he recognised in him a *fakir* (ascetic) of the first order.

Once Akbar suffered from a severe head-ache. All the expert physicians were called, and in spite of their best efforts the pain could not be lessened a jot. Then Bhānucandra was called. He put his hand on the Emperor's head and muttered *Pārśva-Mantra*. Akbar experienced great relief. His faith in Jaina monks thereupon became unshakable.

When the nobles came to know of the Emperor's recovery, they proposed to the Emperor that 500 cows brought by them should be offered as an oblation. The Emperor, however, rejected the idea, and summoned Bhānucandra to his presence. He offered him the 500 cows as a gift of honour and requested him to ask for anything he desired. Bhānucandra thereupon requested him to abolish the Jaziā tax and to issue

90 This happened at Āgrā before the autumn of 1613 A. D. (24 Shahriyar-Āsvina S'udi 2 S. Y. 1670—6-9-1613) on which day Jahāngir left Āgrā for Ajmere where he established his Camp and Court. Vide 'History of Jahāngir' Beniprasad.

proclamation that she-buffaloes and he-buffaloes, and cows and bulls should be protected i. e. should neither be killed nor be molested. The Emperor readily acceded to the request and a royal firmān was issued accordingly.

Once, a Brāhmin Pandit, Satyavâdi by name, came to the Court of Akbar and being proud of his learning challenged to enter into debate with any Pandit of the Emperor's Court. Bhānucandra, being asked by Akbar, accepted the challenge. Much to the Pandit's chagrin and disgrace, he was defeated by the Jaina monk. (Vide pp. 180 to 186, 189, 302 *Hīrasūri's Rāsa* by Ṛṣabhadāsa).

In or about S. Y. 1650, Bhānucandra was at Campāpuri as Prācīna-tīrtha-mālā-Sangraha at p. 130 states that in S. Y. 1646 King Kalyāṇa-sena of Suvarṇa-Kānti started on a pilgrimage to Śatrunjaya and reached after 3 years Sameta Śikhara from where he went to Campāpuri and paid respects to Lord Vāsupūjya and Bhānucandra Upādhyāya.

(We have seen the monk's career during the reign of Jahāngir till his firmān banishing all the *sādhus* was withdrawn. What happened thereafter is being now narrated).

From Āgrā, Bhānucandra went to Mālpur where he defeated some followers of the Vījā Sect[91]. At his instance a Jaina temple with a gold *kalas'a* was erected, and he consecrated an idol therein (in S. Y. 1672)[92]. He passed the monsoon at Jālore in Mārwār and initiated 21 pupils there. (Vide *Hira Sūri Rāsa* p. 184 to 185).

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91 A sect founded by Vījā in S. Y. 1570. This sect has its temple still extant at Mālpur wherein the principal idol is that of Ādinātha, and which is known as Vijaya Gaccha's temple.

92 This is borne out by the inscription of S. Y. 1672 inscribed on the black *makrāṇā* stone slab of the innermost portion of the larger temple at Mālpur now known as Munisuvrata's temple which clearly states that at the instance of Bhānucandra and as the result of the trouble taken by Siddhicandra in securing the land and site of the temple, the Jaina congregation of Mālpur led by Shā Bāgā constructed a temple in the honour of Lord Candraprabha. It runs as under :—

॥ संवत् १६७२ वर्षे तपा गच्छाधिराज भट्टारक श्री पू. (पूज्य) विजयसेनसूरीश्वराणाम् आचार्यश्रीविजयदेवसूरिप्रभृतिसाधु-संसेवितचरणारविंदानां विजयमानराज्ये पातिशाह श्री अकब्बरप्रदापितोपाध्यायपद्धारक श्रीशत्रुंजयकरमोचनाद्यनेकसत्कृतकारक महोपाध्याय श्री भानुचंद्र गणिनामुपदेशात् अष्टोत्तरशतावधानसाधन प्रमुदितपातिशाह श्री अकब्बरप्रदत्तखुशफहमादिनाम्नां पं. सिद्धिचंद्राणां चैत्यभूमिग्रहणादिमहोद्यमेन च सा. बागा प्रमुख मालपुरीय संघेन श्री चंद्रप्रभप्रासादः कारितः ली. लालचंद्र गणिना सूत्रधरी(धार)परसा ।

The writer Lālacandra was the pupil of Śānticandra Upādhyāya. The idol installed by Bhānucandra must be that of Lord Candraprabha a *parikara* of which was consecrated by Pandita Jayasāgara on Monday Mārgaśīrṣa Śudi 2nd S. Y. 1678 (5-11-1621 A. D.) got made by Mālapura's *sangha*.—From the copies of inscriptions supplied to me by Munis Darśana-vijaya and Nyāyavijaya. The said *parikara* is at present lying broken, while the idol is not found in the temple. It existed till S. Y. 1698 as the same is referred to by Vijayasāgara in his *SammetaS'ikhara Tīrthamālā* dhāla 6 verse 4 in words "चंद्रप्रभ चिंता हरइ, मालपुरइ मन लाडि" and till S. Y. 1750 for certain as is known by its reference in Saubhāgyavijaya's *Tīrthamālā* dhālā 13 in words "चंद्रप्रभ चिंता हरे, मालपुरे मन रंग".

While on his way to Ahmedābād, with the royal firmān appointing him the Governor of Gujarāt, Makarabkhān[93] halted at Jālore and saw Bhānucandra with due respect. The Khan asked him whether he could be of any service to him. The Upādhyāya thereupon said to him that Jaina *sadhus* belonging to the Sāgara group were acting contrary to the behests of the late and the most revered Hīra-Vijaya Sūri: Vijayadeva Sūri had, moreover, joined hands with them, and this act of his was improper. Makarabkhān replied that if Siddhicandra was sent with him, he would act as desired by him. Accordingly, Siddhicandra started with him and both reached Siddhapur after a time.

Vijayadeva Sūri from Pātan sent a monk by name Dhanavijaya and ten leading Jainas to receive Siddhicandra at Siddhapur and invited him to come to Pātan and to receive the title of Upādhyāya from the Sūri. Siddhicandra rejected the said offer saying that he would act up to his Master's instructions. He without being deflected from his project reached Ahmedābād via Mehsāṇā.

At Ahmedābād Siddhicandra joined Somavijaya Upādhyāya who exerted his best to dissuade Vijayadeva Sūri from taking the side of the Sāgara group and suggested peaceful steps for bringing about unity. All his attempts however failed. It was then felt that adoption of some drastic action was necessary.

Prominent Upādhyāyas by name Somavijaya, Nandivijaya, Vijayarāja, Dharmavijaya and Bhānucandra and the poet Siddhicandra and other monks, who on invitation gathered at Ahmedābād from different places, got a learned monk by name Rāmavijaya invested with the title of Ācārya at the hands of Vijayasundara Sūri Bhattāraka of Vadaśākhā, named him Vijayatilaka Sūri on Paoṣa Śudi 12 S. Y. 1673 Wednesday (8-1-1617 A. D.) at Ahmedādād and accepted him as the successor of Vijayasena Sūri. At the time Siddhicandra was granted the title of *Vācaka* i. e. *Upādhyāya.* This festive occasion was celebrated with great eclat by the help of Subā Mukarabkhān who greatly honoured the new Sūri and supplied his men, horses and elephants for the occasion.

At the instance of the Sūri, Nandivijaya went to Māndu, while Bhānucandra with his pupil Siddhicandra went to Sirohi. At Māndu, Nandivijaya saw Emperor Jahāngir who was there at the time[94]. The Emperor paid respects to him and remembering Bhānucandra wished that he was there.

93 Makarabkhān:—or Mukarrabkhān was the 14th Viceroy of Gujarāt, from 1616 to 1618 A.D. He started for Ahmedābād to take the charge on 1st Aświn Sudi 13 S. Y. 1673 (Hindi) i. e. (13-9-1616 A. D). "In A.D. 1616, on their (Jahāngir and Nūr Jahān's) return to Delhi, Mukarrab Khān, a surgeon who had risen to notice by curing Emperor Akbar, who was ennobled by Jehāngir, and who, since A. D. 1608, had been in charge of Surat or of Cambay, was appointed 14th Viceroy of Gujarāt, with Muhammad Safi as his minister. Jehāngir appointed Shāh Jahān, 15th Viceroy of Gujarāt in the place of Mukarrab-Khān in 1618 A. D." (History of Gujarāt—Bombay, Gaz. pp. 275-6).

94 Jahāngir leaving Āgrā in the autumn of 1613 A. D. reached Ajmere on Monday 26th Aban i. e. Mārgaśirṣa Śudi 7th S. Y. 1670 (8-11-1613 A.D.) and from there he started on Saturday (Tuesday in Tuzuk-i-Jah. p. 340 is corrected by Debiprasad in his Jahāngir Nāma p. 223) the 1st Zilqāda corresponding with the 21st Aban November 2nd 1616 A. D. (Kartika

Two Mevrās with the imperial firmān calling Bhānucandra came to Ahmedābād and handed over the firmān to Makarabkhān the Viceroy of Gujarāt. The Subā saw Vijayatilaka Sūri and learnt from him that Bhānucandra was at Sirohi[95]. Bhānucandra was called by the Sūri and Dharmavijaya Upādhyāya was sent in his place at Sirohi. When Bhānucandra came to Ahmedābād, he was honoured by the Suri and the Subā. Coming to know of the Emperor's call, he forthwith started and arrived at Māndu.

Jahāngir was much pleased at seeing Bhānucandra and requested him to impart religious instructions to his son Śahariyār as he used to do to his illustrious father (Akbar). He further said that he had great affection-regard for him and asked him to say what he could do for him. Bhānucandra submitted that His Majesty was well aware that Hīravijaya Sūri on invitation had paid frequent visits to his father, Emperor Akbar, who had invested the Sūri with the title of *Jagadguru*; his successor Vijayasena Sūri bestowed through misplaced affection the title of Ācārya upon Vijayadeva Sūri who at the time acted in contravention of the resolutions passed by those predecessors of his against the Sāgara group-monks and made common cause with them; consequently he and many other *sādhus* left his fold and appointed another Ācārya; and the Emperor would be pleased to see that the said Vijayadeva Sūri and his colleagues would not do anything derogatory to those *pūrvācāryas*. Thereupon Jahāngir gave him to understand that he would do what he wanted him to do. Bhānucandra stayed there and began to instruct Prince Śahariyār. The Emperor gave written directions to the officers at Ahmedābād, Surat and Baroda that Sāgara group be stopped from troubling the other group.

At the time during the monsoon, there arose a great quarrel between the followers of Sāgara and Vijaya-two Tapā groups at Burhānpur. Darśanavijaya came from Burhānpur and the matter was brought to the notice of Bhānucandra who asked Siddhicandra to approach the Emperor to bring the offenders to book. The Emperor passed necessary orders to his son Khuram Sultān[96] (who was then in the supreme command of the army at Burhānpur). Peace was restored on the offenders tendering apology.

Sudi 3rd S. Y. 1673) and arrived at Māndu on Monday 3rd March 1617 A. D. (Fālguna Sudi 7th 1673 S. Y.—Debiprasad J. N. p. 253) thus taking 4 months and 2 days (Tuzuk-i. Jahāngiri p. 363).

95 At Sirohi Bhānucandra composed a Sanskrit commentary on Vasantarāja's *S'akuna-S'āstra* as appears from its first few verses in the reign of Akṣayarāja. (This Akṣayarāja must be 2nd Akherāja son of Mahārāja Rājasimha who was killed by Prithvirāja in S. Y. 1674 (1617 A. D.). When he sat on the throne in S. Y. 1674, he was 2½ years old. He ruled till S. Y. 1720 when he was imprisoned by his son Udayabhāṇa and died in S. Y. 1730. —Vide History of Sirohi in Hindi by R. B. Gauriśankara Ozā.

96 The Prince (Khurram) marched towards the end of October 1616 (2nd Āśvina S. Y. 1673) to the Deccan via Ajmer and reached Burhānpur on March 6, 1617 A. D., (Thursday 10th Fālguna S'udi 1673 S. Y.) accompanied by the most valiant Imperial generals to bring the Deccan war to a successful conclusion. Jahāngir with his party reached Mandu on that very day (Tuz. Jah. says on Monday the 23rd which according to Debiprasad corresponds with Fāgan Sudi 7th S. Y. 1673). Ādil Shāh accepted the terms of Khurram

When Bhānucandra and Siddhicandra spoke to Jahāngir as to how the quarrel arose and peace was restored at Burhānpur, the Emperor desired that such state of affairs be stopped for ever and unity be established. Hence he called both the Ācāryas—Vijayadeva Sūri and Vijayatilaka Sūri to Māndu—Both came there. Nemisāgara Upādhyāya of Sāgara group at the bidding of Vijayadeva Sūri reached Māndu to join his side.

The Emperor called both the Ācāryas before him and wanted to know what the dispute was. Nemisāgara replied that the other side did not respect the prominent pupil and successor of the great Ācāryas (i. e. Vijayadeva Sūri). Bhānucandra forthwith retorted, 'One who would not respect Hīra Sūri's commands, and contrary to the same would have faith in the doctrines laid down in a book (Dharmasāgara Upādhyāya's *Sarvajna S'ataka*, a new edition of *Pravacana Parīkṣā*, proscribed and rejected by the late lamented Sūris as opposed to scriptures), is not entitled to any respect'. Nemisāgara insisted upon that work being in consonance with the sacred books. Jahāngir inquired of Vijayadeva Sūri what the real matter was. Vijayadeva Sūri stated that the work in question was wrongly denounced by the other side as contrary to scriptures.'

At that time the Emperor argued:—'Though they denounced the work as untrue wrongly, you should take it as such if you believe in your *pūrvācāryas* and inspite of that if you put faith in such work, you would be acting against your own masters'. Nemisāgara retorted saying if any statements in that work were proved untrue, his side was prepared to correct the same. The Emperor curtly said 'Is your knowledge more than that of your Masters who declared the doctrines of the work as untrue? If you would not have faith in your Masters' words, your reputation will die out. Please attend to your duties and cease fighting amongst yourselves.'

Bhānucandra pointed to Vijayatilaka Sūri as their true head and the newly nominated true successor of Vijayasena Sūri, because he acted in the footsteps of that Sūri. The Emperor opined that it was good of him to do so and that he be accepted as the true *guru*.

Vijaya-tilaka Sūri then came to Ahmedābād where Jahāngir and Bhānucandra also arrived[97]. Thus Bhānucandra and Siddhicandra had taken a prominent part

and peace was concluded. The Prince left Burhānpur reaching Mandu on October 12, 1617 A. D. (Sunday 8th Kārtika Vad S. Y. 1674 Hindi) (T. J. says Shāh Jehān paid respects and offered presents to Jahāngir on Thursday the 10th of the month Shavval 1036 H. which according to Debiprasad corresponds with Aśvina Sudi 13th S. Y. 1674 Hindi) when he was greatly honoured and styled Shāh Jahān (king of the world) by the Emperor. Then the Emperor with Nūr Jahān started for Cambay where they reached after a leisurely journey of two months, halting there for 10 days. Leaving Cambay on December 30, 1617 (Tuesday 13th and 14th of Pauṣa Śudi S. Y. 1674) they entered Ahmedābād on January 5, 1618 A. D. (Monday 4th or 5th Māgha Vadi S. Y. 1674 Hindi).

97 Jahāngir arrived at Ahmedābād on January 5, 1618 A. D. (Māgha Vadi 5th S. Y. 1674) See the previous foot-note.

in working against Vijayadeva Sūri. (Vide *Vijayatilaka Sūri Rāsa Adhikāra I*, composed by Darśanavijaya in S. Y. 1679 Mārgaśirṣa Vadi 8th at Burhānpur).

According to the other account, at Māndu Emperor Jahāngir asked the local leading Jaina Candrapāla to call Vijayadeva Sūri. The Sūri was passing the monsoon at Cambay and on receipt of the invitation started for Māndu and reached it on Aśvina Śukla 13th S. Y. 1673 (Gujarāti while Hindi S. Y. 1674 corresponding with English date 2-10-1617 Thursday). The next day the interview took place. The Emperor received him with due respect, and being pleased with the Sūri's strong body despite his severe austerities, gave him the title of Jahāngira Mahā-Tapā (i. e. a great austere man acknowledged by Jahāngir). He disarmed the opposition of the Sūri's opponents and enjoined the *Sanghapati* Candrapāla to take the Śūri in a big procession to the accompaniment of the imperial band to his halting place. Further he declared that the Sūri was the acknowledged head-preceptor of the Jaina *sangha*. (Vide 17th Chapter of *Vijayadeva-Mahātmyam* a sanskrit versical composition by Vallabha Upādhyāya of Kharatara gaccha. We have already mentioned about these accounts in this introduction at pages 20-21 under the heading of Vijayadeva Sūri and Nemisāgara Upādhyāya).

[Looking from a broad point of view, both the accounts are correct so far as the general facts are concerned, though each in the end prejudicially takes one-sided view. Both the Sūris were summoned after Bhānucandra was called at Māndu by the Emperor to bring about peace and amity between the two opposing parties. That Vijayadeva Sūri was invested with the title 'Jahāngiri Mahā-Tapā', cannot be denied though the first account is totally silent on that point, as that fact is borne out by that title having been expressly engraved in the subsequent consecration-inscriptions of Vijayadeva Sūri. Both parties must have been appeased by the Emperor by sweet pursuation to the effect that the preceding Ācāryas' actions be respected and they should behave towards each other properly and live peacefully and amicably.]

It is said about Siddhicandra that once thirty two thieves at Burhānpur were on the point of being put to sword, when Siddhicandra obtained an imperial firmān and saved all of them from being put to death. They were released and provided with clothes; similarly many nobles were saved from punishments. Jayadāsa and Appo-Lād Baniās who were sentenced to be trampled under the feet of an elephant on account of their killing an elephant wrongfully, were got released by Siddhicandra (*Hīra Sūri Rāsa* p. 185).

In S. Y. 1690 (1633-34 A. D.) Mehājala the *sanghapati* led a *sangha* from Nādalāī on a pilgrimage to the Śatrunjaya. Vijayānanda Sūri (the successor of the above Vijayatilaka Sūri on Pauṣa Śukla 14th S. Y. 1676—Saturday 8th January 1620 A. D.) and Siddhicandra Upādhyāya joined the said *sangha* at Dholkā. (see the above *Vijaya-tilaka Sūri Rāsa Adhikāra* II composed by Darśanavijaya in S. Y. 1697 and Prācīna-tīrtha-mālā-saṁgraha p. 106).

No information is available as to actually when Bhānucandra died but it is

surmised that he may have died before S. Y. 1690, as Siddhicandra is mentioned to have joined the above *sangha* alone i. e. unaccompanied by Bhānucandra.

As to himself Siddhicandra says the title of *Khuṣ-faham* (a man of sharp intellect) was conferred upon him for his *avadhānas* not only by the Emperor Akbar Jalāldin but also by the Emperor Jahāngir Nuruddin, and the latter further invested him with the titles of *Nādira-Jamāṅ* (the unique of the age) and *Jahāngira-pasand* (Favourite of Jahāngir) as appears in the ending prose-portion of his works *Jinaśataka Ṭīkā* and *Anekārthopasarga Vṛtti*. He performed *avadhānas* to the number of 108 i. e. he could attend to 108 things at a time (see the initial 2nd verse of his *Bhaktāmara-stotra-Vṛtti*). On seeing him in his early age as handsome as cupid, Akbar treated him as his own son. (*Vāsavadattā-Ṭīkā's* intitial 9th verse) and he was just like a bee engrossed in the lotus flower in the form of the heart of Emperor Akbar (*Jinaśataka-ṭīkā's* ending 1st verse, and *Bhaktāmara-stotra-ṭīkā's* initial 3rd verse).

It is stated in the present work that he was 25 years of age when Jahāngir the Emperor issued his unjustifiable order of banishing him and other *sādhus*. This happened probably in S. Y. 1668 or 1669 but certainly before S. Y. 1670 Āśvina Śudi 2nd (Monday 6-9-1613 A. D. see footnote No. 90)—the date of departure of Jahāngir from Āgrā for Ajmere. Besides he gave the year of composing his *Jinaśataka-Ṭīkā* as S. Y. 1714 at Sanghapur (near Vijāpur in Gujarāt) and in his own time his *Kāvya-prakāśa khandana* was copied in S. Y. 1722, hence it can be safely said that he lived at least 67 years.

We come across another Jaina monk by name Bhānucandra who was also a contemporary of our hero Bhānucandra, in the ardha-kathānaka (half autobiography) of the great Hindi Jaina poet and philosopher Banārasidāsa who states therein[98] "I was engrossed in sexual science. Then in S. Y. 1657 Abhayadharma Upādhyāya of Kharatara gaccha visited Jaunpur with his two pupils by name Bhānucandra who was a clever monk and Rāmacandra a boy in a layman's garments. Bhānucandra by dint of his learning and saintly character became very popular. Once I with my father went to hear his sermon and by constant visits became much attached to him and used to take lessons from him. I learnt and committed to memory *Panca-sandhi*, *Sāmayika* and *Pratikramaṇa sūtras* (Jaina ceremonial works), *Chandaśāstra*, *S'rutabodha*, *Kośa* and numerous Sanskrit verses. Besides I took eight vows from him. Notwithstanding that, sexual attachment did not leave me."

VI. GENEOLOGICAL LIST OF PUPILS OF BHĀNUCANDRA.

Ṛṣabhadāsa a Gujarāti poet was a contemporary of Bhānucandra. He in his *Hiravijaya-Sūri-Rāsa* composed in S. Y. 1685 states at p. 185:—'Bhānucandra from

98 पिता पढि विद्यामें रमे सोलहसे सत्तावने समे—

खरतर अभयधरम उवझाय, दोय शिष्य जुत प्रगटे आय । भानुचंद मुनि चतुर विशेष, रामचंद बालक गृहभेष ॥ १७३-४

× × [Vide Introduction to Banārasi—Vilāsa edited by my friend Nāthurām Premi].

Mālpur went to Marwād and passed monsoon at Jhālor where he initiated 21 laymen into the monk's order. He had in all 80 pupils, 13 of whom were invested with the title of *Pannyāsa* (*Pandita*) by name Udayacandra, and others, amongst whom the most prominent was Siddhicandra.' Though, names of all his pupils cannot be had, fifteen of them can be identified with pupils of some of them, names of all ending with 'Candra'.

1. **Udayacandra**—He corrected and revised a work *Mrgānka-Carita* in Sanskrit composed by his co-pupil Ṛddhicandra (see below no. 6). His pupil Rūpacandra composed a Sanskrit *avacūri* on *Dandaka-prakarana* on Thursday Jyeṣṭha Śukla 6th, S. Y. 1675 and had a pupil by name Viśālacandra whose copy of a work written at Devakipātan is found in Broach Bhandār.

2. **Bhāvacandra**—He was the elder full brother of Siddhicandra. For him and others, his Master Bhānucandra composed *Nāma-S'reṇi Vṛitti* (vide its initial 3rd verse). He wrote the very first copy of his younger brother Siddhicandra's work entitled *S'obhana-stuti-tīkā.* His pedigree of pupils is Bhāvacandra—Kanakacandra—Karpura-candra—Mayācandra who had three pupils named Bhakticandra, Sūgālacandra and Vallabhacandra, the last wrote a copy of Gujarāti *Caturviṁśati Jina stavanas-Covisi* by Sanghasoma on first Āṣādha Vadi 2 S. Y. 1771 (J. G. K. III p. 1139); Bhakticandra's pedigree of pupils is Bhakticandra—Udayacandra II—Uttamacandra—Śivacandra II who wrote a short Gujarāti poem *Tārangā-mandana-Ajitanātha-stavana* on Vaiśākha Śudi 10th S. Y. 1874 at Rādhanpur (Broach Bhandār) and a copy of *Dhuṇḍhaka Rāsa* by Uttamavijaya on Māgha Vadi 5, S. Y. 1880 at Bombay for Muni Dadhicandra (J. G. K. III p. 301). The said Śivacandra II's pupil Haricandra II's pupil Gulābacandra made a copy of *Uttamakumāra Rāsa* by Jinaharṣa in Gujarāti on Pauṣa Vadi 13 S. Y. 1867 at Vīsalnagar (J. G. K. III p. 1155).

3. **Siddhicandra**—The author of the present work. He was the younger blood-brother of Bhāvacandra. About him we have already stated. He had five pupils by name Śuddhicandra, Sabhācandra, Subuddhicandra, Amīcandra, and Karpūracandra, for the last of whom Siddhicandra composed *Laghuśānti-Stotra-Vṛtti* as stated by him at its end. Śuddhicandra copied a MS. of *Dīpālikā-Kalpa* in prose at Vidyāpura (Vijāpur in Gujarāt) in S. Y. 1698 (see Praśasti Sangraha p. 209 No. 749) and Subuddhicandra a MS. of *S'iladūta* on Āśvina Vadi 2nd S. Y. 1701 at Karpatavāṇijya-Kapadvanj (Bhandārkar O. R. Institute Collection, Poona). Amīcandra's pupil Guṇacandra II's pupil Govindacandra copied a MS. of *Padmasāgarī-Kathā* on Sunday Āso Śudi 9th S. Y. 1759 (Limbdi Bhandār). Sabhācandra's pupil Bhāgyacandra's pupil Khusyālacandra wrote copies of Gujarāti poems of the same name *Ratnapāla-Rāsa* one by Suravijaya and another by Mohanavijaya for his co-pupil Lakhamicandra on Monday Caitra Śudi 15th S. Y. 1786 (23-3-1730 A. D.) at Gangapura in Bhāla country (J. G. K. II, p. 295 and p. 434).

4. **Devacandra**—An Osvāl baniā of Ahimmanagar (probably near Idar) in Gujarāt born of parents by name Rindo Śāha and Varabāi. His original name was

Govāla. At the age of 9 years he lost his father. Hearing sermons of Vijayasena Sūri he renounced the world along with his younger brother and widowed mother. He and his brother were named Devacandra and Vivekacandra by Pandita Rangacandra. Both lived together, studied at the feet of Bhānucandra Upādhyāya and became his pupils. Devacandra got the title of *Pandita* in S. Y. 1665 at Delvādā in Kāthiāwār and resorted to severe austerities. He died at Sarotarā in S. Y. 1697 Vaiśākha Śudi 8th after 5 days of *anaśana* at the age of 53 (vide *Devacandra Rāsa* composed by his brother Vivekacandra, a summary whereof is given in Jaina Satya Prakāśa Vol. II No. 2 and in J. G. K. III p. 1070).

He composed a Sanskrit commentary on Śobhanā's *Jina-stuti* (Published in Āgamodaya Samiti Series No. 51) and some poems in Gujarāti (vide J. G. K. I p. 579 and III p. 1070). In one of his Gujarāti poems *S'atrunjaya-tīrtha-paripāti* he stated that he after passing the monsoon of S. Y. 1649 at Idar went on a pilgrimage to Śatrunjaya on Thursday Māgha Vadi 15 S. Y. 1695 (21-2-1639 A. D.) with his said brother and co-pupil Vivekacandra and their twelve pupils over and above 200 Jaina *sādhus* of Vijayadeva Sūri's group (See *Prācīna-tīrtha-mālā* pp. 38 to 47).

5. **Vivekacandra**—As stated above, he was the younger full brother of the above-mentioned Devacandra with whom he took initiation into the monks' order, lived and studied together. Both jointly initiated other pupils. Vivekacandra consecrated *Pādukās* of Vijayasiṁha Sūri, the well-known deceased pupil of Vijayadeva Suri, on Sunday Fālguna Śudi 3rd S. Y. 1709 corresponding with 20-2-1653 A. D. (Inscription No. 514 Jinavijaya II, wherein the said Vijayadeva Sūri is described as the holder of the title 'Jahāngirī-mahā-tapā' granted by Emperor Jahāngir).

Guṇacandra one of the pupils was the copyist of the MS. of the present work. There were other two pupils by name Tejacandra and Jinacandra whose two pupils named Jīvanacandra and Dānacandra had three pupils by name Dīpacandra, Dolatacandra and Pratāpacandra. The said Jīvanacandra wrote a MS. copy of a Gujarāti poem-*S'rīpāla Rāsa* by Jnāna-sāgara on Thursday Jyeṣṭha Śudi 10th S. Y. 1753 (20-5-1697 A. D.) at Pātan (J. G. K. I p. 59) and another Gujarāti poem, *Pṛthvīkumāra Rāsa*, by the above Devacandra, in 12 folios on Tuesday Caitra Śudi 10th S. Y. 1756 (19-3-1700 A. D.) (J. G. K. III p. 1072); and Dānacandra wrote a copy of a Gujarati poem *Sādhuvandanā* by Puṇyasāgara on Āso Vadi 11 S. Y. 1742 (J. G. K. III p. 655), a MS. copy of *stotras* viz. *Ajita-S'ānti*, *Bhaktāmara*, *Sānti* &c. at Pātan on Kārtika Śudi 11th S. Y. 1762 (Gokulbhāi Nānji's collection) and a MS. copy of Gujarāti *S'atrunjaya Tīrtha-Paripāṭi* of the above Devacandra at Pātan in S. Y. 1769 (J. G. K. I p. 581). Dīpacandra copied a Gujarāti poem-*Ratnakumāra Copāi* by Sahajasundara on Friday Jyeṣtha Śudi 2. S. Y. 1778 at Pātan (J. G. K. I p. 125) and another poem, *Jayasena Kumāra Rāsa*, by Amṛtasāgara, on Caitra Vadi 14th S. Y. 1782 (J. G. K. III p. 1275) and Dolatacandra copied a Gujarāti poem-'Smaller *S'rīpāla Rāsa* by Jinaharṣa on Thursday Āso Śudi 14th S. Y. 1783 (29-9-1726 A. D.) at Pātan (J. G. K. III p. 1153). Dīpchandra's pupil Kalyāṇachandra wrote a copy of Samayasundara's *Thāvaccā-suta Copāi* on Sunday Caitra Vadi 6 S. Y. 1792 at Māndal (J. G. K. III p. 862).

The said Tejacandra had also pupils by name Tārācandra and Tatvacandra whose two pupils by name Keśaracandra and Premacandra copied a MS. of a Gujarāti poem—*Ratnapāla Rāsa*—by Mohanavijaya on Wednesday Āśvina Śudi 2nd S. Y. 1788 (22-9-1731 A. D.) at Lāsi (J. G. K. III p. 1379). The said Pratāpacandra had two pupils named Bhāvacandra II and Vidyācandra—the latter had three pupils by name Mukticandra, Vakhatacandra and Tārācandra II, the last of whom copied a Gujarāti poem entitled *Candarājā–Rāsa* by Mohanavijaya in 140 folios on Jīvavāra—Thursday Vaiśākha Śudi 3rd S. Y. 1844 (8-5-1788) (J. G. K. III p. 1385).

6. **Ṛddhicandra**—He composed in Sanskrit *Mṛgānka–carita* which was corrected by the aforesaid Udayacandra (no. 1) as stated above, and in Gujarāti *Sangrām Soni Rāsa* of 20 verses. His pupil Lalitacandra wrote a MS. copy of *Ṛṣi–Mandala* on Saturday Mārgaśirṣa Vadi 5th S. Y. 1705 (25-11-1648 A. D.) at Vīramapura.

7. **Sumaticandra**—He had two pupils by name Ānandacandra and Sujanacandra, the pupil of the former named Amīcandra II wrote for the latter a MS. copy of *Ṛṣimandala* at Māndu on Friday Māha 7th S. Y. 1724 (10-1-1668 A.D.), that of *Uttarā-dhyayana–Sūtra* at Nala–Kaccha (Nālchhā) a village at the foot of Māndu on Thursday Āśvina Śudi 3rd S. Y. 1740 (13-9-1683 A. D.) and a MS. copy of *Upadeśamālā* on Āśvina Śudi 5th S. Y. 1741 (3-10-1684 A. D.) (Praśasti–Sangraha p. 235 No. 878, p. 252 No. 953 and p. 253 No. 956).

8. **Hīracandra**—He composed a Gujarāti *Bālāvabodha*–gloss on *Karma–grantha* (J. G. K. III p. 1603). In S. Y. 1694 he in company of his brothers-co-pupils Kuśalacandra and Amaracandra and his pupils by name Dīpticandra, Rāmacandra, Jinacandra II and others and with the *sangha* of Sirodi had been to Ābu on pilgrimage (Inscription in part no. 163 Jinavijaya II and in full no. 82 Jayantavijaya). His pupil named Ravicandra wrote at Cambay a MS. copy of *Upāsaka–Daśānga Sūtra* on Thursday Fālguna Śudi 5th S. Y. 1722 (1-3-1666 A. D.) (Āṇandji Kalyāṇaji's collection at Pālitānā) and a copy of *Sumitra Rājarṣi Rāsa* by Ṛṣabhadāsa (J. G. K. III p. 917) and his pupil the said Jinacandra II composed in Gujarāti a short poem describing the pilgrimage by a congregation led by two brothers Mālji and Rāmji both Modha Banias of Ahmedābād and headed by Vijayarāja Sūri to Śatrunjaya visited on Fālguna Śudi 7, S. Y. 1723 (a copy of which poem I have got). His pupil by name Mānacandra's pupil Khīmacandra's pupil Kesaracandra copied *S'reṇika Rāsa* by Ṛṣabhadāsa on Wednesday Bhādrapada Śudi 3 S. Y. 1766 at Surat (J. G. K. III p. 920).

The said Jinacandra had also a pupil by name Jitacandra who had two pupils named Yaśaścandra and Labdhicandra, the former of whom wrote a copy of *Pancākhyāna–Copāi* by Nityasaubhāgya on Thursday Āso Śudi 2 S. Y. 1770 (J. G. K. II p. 282), a copy of *Kumārapāla Rāsa* by Jinaharṣa on Saturday first Āso Vadi 4 S. Y. 1814 at Kayarvādā for Dolatacandra. (J. G. K. III p. 1156). Labdhicandra's pupil named Devacandra (II) had two pupils:—Bhavānicandra and Somacandra II—the latter of whom wrote a MS. copy of *S'atrunjaya–Mahātmya* in Sanskrit prose by Hansaratna of 246 folios at Tankāria on Saturday Jyeṣtha Śudi 1st S. Y. 1833 (18-5-1776 A. D.)

(Puratatva-Mandira's collection); and a copy of *S'āntinātha Rāsa* by Rāmavijaya at the very village Tankāria on Monday Caitra Śudi 12 S. Y. 1842 for Muni Sabhācandra (probably in the said collection.)

9. **Somacandra**—He wrote a MS. copy of *Vivekavilāsa* by Jinadatta Sūri on Monday Fālguna Śukla 2nd S. Y. 1685 (16-2-1629 A. D.) during the reign of Vijayadeva Sūri (Peterson's Report IV p. 115).

10. **Haricandra**—He composed a Gujarāti hymn on 'Modherā Pārśvanātha' noting the consecration of the idol of Pārśvanātha at Modherā (near Pātan in Gujarāt) on Vaiśākha Śudi 8th S. Y. 1697 in the temple got built by Dośi Maniyā, the son of Panji *sanghapati*.

11. **Sukhacandra**—His copy of *Nava-tatva Prakaraṇa* made for Pravartinī Līlālakṣmī during the time of his co-pupils Udayacandra and Ṛddhicandra (nos. 1 and 6) is found in the collection of the late Seth Premchand Ratanji of Bhāvanagar.

12. **Kus'alacandra**—See under the above no. 8 Hīracandra.

13. **Amaracandra**—see under the above no. 8 Hīracandra.

14. **S'ivacandra**—He was the author of *Laghuprastāvokti-ratnākara* quoted by his co-pupil Siddhicandra in his *Bhaktāmara-stotra-Vṛtti*.

15. **Labdhicandra**—He wrote a MS. of *Surasundari Copāi* in Gujarāti on Tuesday Fāgaṇa Śudi 7th S. Y. 1674 (9-3-1617 A. D.) and presented it to *sādhvi* Guṇalakṣmi pupil of *sādhvi* Rūpalakṣmi for her study. He composed a short hymn in praise of Navakhandā Pārṣvanātha of Ghogha in Gujarāti 37 verses. He was at Mālpur in S. Y. 1691 as appears from the unpublished inscription[99] of the idol of Munisuvrata installed in the temple there.

VII. LIST OF WORKS BY BHĀNUCANDRA.

1. **Sūrya-sahasra-nāma-Vṛtti**—a Sanskrit commentary of one thousand Sanskrit names of the Sun which the author used to recite before the Emperor Akbar every morning. These one thousand Sanskrit names of the Sun are published in a Hindi monthly Atmānanda Vol. IV No. 9 September 1933 from a MS. in the collection of the late Muni Vicakṣaṇavijaya and are herewith appended. The commentary is not available to me.

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99 संवत् १६९२ वर्षे वैशाख सुदि १० गुरुवासरे (9-4-1636 A. D.) बीजामति गच्छे पूज्य श्री गुणसागरसूरिजि आचार्य श्री कल्याणसागरसूरिजि उपदेशात् मालपुरावास्तव्य श्रीमाल ज्ञातिय वृद्धशाखा गुरुड गोत्रे साह माहा भार्या प्रतापदे सुत साह ... भार्या सुरंगदे ... सा० हरिकरण भा० जसवंतदे सुत सा × × भा० जगनादे सुत सा० ... भा० देव सा० गोराम भा० ... श्री जिनभवनाद श्री मुनिसुव्रत बिंबं कारितं प्रतिष्ठितं श्री तपागच्छे श्री विजयदेवसूरि पंडित लब्धिचंद्र गणि प्रणमति ॥ ... सूत्र० छाया ।

2. **Ratnapāla-Kathānakam**—A story in Sanskrit illustrating benefits from the charity of supplying water to the thirsty (A MS. copy written in S. Y. 1662 at Mālpur is available at Udaipur in Yati Vivekavijaya's Bhandār; also referred to in Bühler's report III of 1872–73 A. D.).

3. **Vasantarāja-S'akuna-s'āstra-vṛtti**—A Sanskrit commentary on Vasantarāja's work on omens and portents composed at Śirohi during the reign of Akherāja (who reigned from S. Y. 1674 to S. Y. 1720 and died in S. Y. 1730 see foot note no 95 at p. 62), and corrected by the author's pupil Siddhicandra. (Published by Śridhara son of Jatāśankara an astrologer of Jaipur and printed in Jagadīśvara Press Bombay in S. Y. 1940; and then also published and printed by Venkateśvara Press Bombay in S. Y. 1963 with its Hindi translation. Referred to in Mitra's notices Vol. V p. 263 No. 1939. A MS. copy of 177 folios written in S. Y. 1763 is found in Hansavijaya's Bhandār at Baroda No. 1199 and another copy is in Vivekavijaya Yati's Bhandār at Udaipur No. 194).

4. **Kādambarī-pūrvārdha-tīkā**—a Sanskrit commentary of the first half of *Kādambari* of Bāṇa-bhaṭṭa, composed during the times of Vijaya-tilaka Sūri Circa S. Y. 1673 to 1676); It is the only commentary extant on Bāṇa's said work (Printed and published by Nirṇaya ṣāgara Press, Bombay).

5. **Sārasvata-Vyākaraṇa-vṛtti-tippaṇa** or **vivaraṇa**—A Sanskrit commentary on *Sārasvata Prakriyā* which is itself a commentary by Kṣemendra a son of Haribhaṭṭa (Buhler III, 30 N. P. i. e. North-West provinces Allahabad 1877–86 referred to in Catalogus Catalogorum 1891 A. D.) who composed it on Narendra's *Dhātupātha* of the Sārasvata Grammar of Sanskrit language (Cata. Cata. part II, 1896 A. D.). Bhānucandra's said *vivaraṇa* was corrected by his pupil Siddhicandra. (A MS. copy of 40 folios is in Pravartaka Kāntivijaya's Bhandār at Chāṇi in bundle No. 6 MS. No. 44).

6. **Kāvyaprakās'a-vivṛti**—*Kāvyaprakāśa* is a well-known work in Sanskrit on poetics by Mammatācārya. A Sanskrit commentary thereon was written by Bhānucandra as is stated in the initial tenth verse of this work. (A MS. thereof was seen by the late Sir Bhandārkar at Ahmedābād in Vimala-gaccha's bhandār as mentioned by him in his report of 1883–84 at p. 17 para 14. The said Bhandār is situated at Dośivāda's pole at Ahmedābād and is not now easily accesible).

It appears this work of Bhānucandra is different from Siddhicandra's. *Kāvyaprakāśa-khandana.*

7. **Nāmas'reni-vṛtti**—(referred to in the initial tenth verse of this work), *Nāma-sangraha* (referred to in Cata. Cata. II), *Vivikta-nāma-sangraha* (referred to in Mitra's notices Vol. X p. 151), *Nāma-mālā*—all these names are applied to one and the same work which is popularly called Bhānucandra's *Nāma-mālā*. *Vivikta-nāma* means *asamyukta* i. e. a word which is not a compound word. In this work there are six *Kāndas* (parts) viz. *Devādhideva, Deva, Manuṣya, Tiryak, Nāraka* and *Sāmānya-Kāndas.*

The author says the work was composed for his pupils Bhāvacandra and others for their proper understanding. Occasionally Gujarāti words are also used for clarification. As *Vivikta-nāma-sangraha* it is referred to in Mitra's notices X p. 151 No. 4015 where it is described as a commentary on the *nāma-sangraha* of Hema Ācārya commonly called *Hema Kosha*. Its colophon extracted there states that the commentary was composed during the reign of Vijayasena Sūri (who died in S. Y. 1672 Hindi) hence the maximum date of its composition is before S. Y. 1672. (A MS. copy is available in Dehlā-Upāśraya Bhandār Ahmedābād. It is of 113 folios and is written in S. Y. 1698 at Śyāmapuri i. e. Kālupur of Ahmedābād. Another MS. is lying in New Sangha Bhandār Vakhatji's Sheri at Pātan No. 25 in bundle 21).

8. **Viveka-vilāsa-tīkā**—A Sanskrit commentary on *Viveka-vilāsa* a work composed by Jinadatta Sūri of Vāyada Gaccha about S. Y. 1265. During the reign of Vijayānanda Sūri in S. Y. 1678, this commentary was corrected by Lābhavijaya Upādhyāya—the pupil of Kalyāṇavijaya Upādhyāya, assisted by Jayavijaya—the pupil of Devavijaya, after getting permission of Siddhicandra for the purpose. (A correct contemporary MS. copy of 201 folios no 304 and a fresh copy of 320 folios written in S. Y. 303 in Bhaktivijaya's collection with Ātmānand Sabhā, Bhāvnagar, a new copy of 145 folios written in S. Y. 1958 in Pravartaka Kāntivijaya's Bhandār at Baroda Bundle No. 9 MS. No. 55, and a copy of 300 folios written in S. Y. 1967 in Haṁsavijaya's Bhandār at Baroda No. 1445 are available).

9. **Ṣaṭ-trinśīkā-vṛtti-**(*Iryāpathikī*)-is in Vimala gaccha's Bhandār at Ahmedābād.

VIII. LIST OF WORKS BY SIDDHICANDRA.

1. **Kādambari-Uttarārdha-tīkā**—A Sanskrit commentary of the latter part of *Kādambari* of Bāṇa-bhaṭṭa. It seems to have been composed by the author after S. Y. 1673 when he got the title of Upādhyāya (Printed and published by Nirṇaya-sāgar Press, Bombay).

2. **S'obhana-Stuti-tīkā**—A Sanskrit commentary on the Sanskrit verses composed by Śobhana Muni in praise of 24 Jinas. (Three MS. copies are available-in Dehlā's Upāśraya Bhandār at Ahmedābād, No. 3 in the Bundle No. 75; in Vimala gaccha's Bhandār at Ahmedābād No. 18 in bundle No. 40 and in Vīrabāi's Pāthaśālā Library at Pālitānā. It is referred in Bhandārkar's Report VI No. 1411 Published by Āgamodaya Samiti, No. 51).

3. **Vṛddha-prastāvokti-ratnākara**—A large collection of Sanskrit verses for recital on appropriate occasions. See no. 5 below.

4. **Bhānucandra-caritam**—The life account of the author's Master Bhānucandra—the present work.

5. **Bhaktāmara-stotra-vṛtti**—A Sanskrit commentary on the Sanskrit hymn composed by Mānatunga Sūri in praise of the first Jina Ṛṣabhadeva beginning with words "*bhaktāmara*". In this commentary the author has quoted verses from his above works Nos. 2, 3 and 4 and his co-pupil Śivacandra's *Laghu-prastāvokti-ratnakara*. (Published by Bhīmsi Māṇek, Bombay).

6. **Tarka-bhāṣā-tīkā**—A Sanskrit commentary on the work of Hindu logic by name *Tarka-bhāṣā* composed by Keśavamiśra (a MS. copy is in Vimalagaccha's Bhandār at Ahmedābād No. 16 bundle No. 6).

7. **Sapta-padārthi-tikā**—A Sanskrit commentary on another work of logic by name *Sapta-padārthi* composed by Śivāditya (Ibid. No. 48 bundle No. 36).

8. **Jina-s'ataka-tīkā**—A Sanskrit commentary on *Jina-śataka*. The original work is a hymn in praise of Jina (conqueror i. e. Tīrthankara) composed by Jambu-Jambunāga of Candra gaccha about S. Y. 1005; while Śāmba Muni of Nāgenra gaccha wrote a short commentary—*panjikā* in S. Y. 1025. On the basis of the *panjikā* Siddhicandra wrote an extensive commentary by name *Candra-candrikā* in S. Y. 1714 at Sanghapura (a village near Vijāpur of Gujarāt). (A MS. copy of 34 folios written in the same year on Vaiśākha Śukla 3 at the same village Sanghapur is found in the Vimala gaccha's Upāśraya Bhandār at Vijāpur of Gujarāt).

9. **Vāsavadattā-vṛtti** or **vyākhyā-tīkā**—A Sanskrit commentary on the Sanskrit *campu* Vāsavadattā of Kavi Subandhu. (A good copy of 62 folios is found in the above place at Vijāpur and another referred to in Peterson's Report IV No. 781 of 1886-92 A. D. is available at the Bhadārkar Oriental Research Institute, Poonā).

10. **Kāvya-prakās'a-khandana**—A sort of a commentary-*vivṛti*-as the author calls it in Sanskrit on the well-known work of poetics *Kāvyaprakāśa* by Mammatācārya, whose several theories Siddhicandra has refuted. (A MS. copy of this also, in 62 folios written in the author's time S. Y. 1722 is available at the above place at Vijāpur).

11. **Anekārthopasarga-vṛtti**—A Sanskrit commentary in the form of a lexicon, on Sanskrit words having different meanings as treated in *Amarakośa*, composed with the aid of several lexicons. (A MS. copy of 55 folios is also found in the above place at Vijāpur, and another MS. is available in Pravartaka Kāntivijaya's Bhandār at Chāṇi No. 82)

12. **Dhātu-manjarī**—A work on Sanskrit grammar relating to *dhātus* (verb-roots). This is different from the work known as Ākhyāta-vāda-tikā. (A MS. is available in Limbdi Sangha Bhandār No. 65 bundle 27 and referred to in Buh. III p. 8).

13. **Akhyātavāda-tīkā**—A commentary on a portion of Sanskrit grammar i. e. *Akhyāta* which is defined as under:—

धात्वर्थेन विशिष्टस्य विधेयत्वेन बोधने । समर्थः स्वार्थयत्नेन शब्दो वाऽऽख्यातमुच्यते ॥

(A MS. is lying in Vimala Gaccha's Bhandār at Ahmedābād No. 6 Bundle No. 3).

14. **Prākrita-subhāṣita-sangraha**—An anthology being a collection of elegant witty or enigmatic prākrit *gāthās*-verses—selected by the author. (A MS. of 25 folios written in the author's time is also found in the above place at Vijāpur).

15. **Sūkti-ratnākara**—A collection of 377 elegant Sanskrit verses of different poets including the author himself on six seasons viz. *vasanta, grīṣma, prāvṛt, śarada, hemanta* and *śiśira*. The poets and works quoted are many, some of whom are unknown and some anonymous; so they furnish us a field of research relating to the said unknown poets and works. The works quoted are *Sūkti-kalpalatā, Sūkti-sudhā, Sūkti-sahasra, Kāvyaprakāśa, Meghābhyudaya* and *Kṛṣṇa-krīdita-kāvya*. Poets quoted are: Bhojadeva, Kṣemendra, Rājaśekhara, Śarvadāsa, Bhartṛhari, Amaracandra the author of *Bālabhārata*, Bāṇabhaṭṭa, Amaru, Goi and Dhoi, Kulapati, Bhāravi, Trivikrama, Vijjikā (poetess). Pāṇini, Gāndhika Bhalluka, Raghupati, Bhānukara alias Vaidya Bhānupaṇdita, Lolimba or Lolimbarāja, Rāmajiṣṇu son of Harihara Koka, Rudra, Kumāradāsa, Kālidāsa, Nāthakumāra, Bihlaṇa, Yāgeśvara, Rudraṭa, Śrīharṣa, Vyāsa, Bhaṭṭisvāmi, Śrutidhara, Rāma, Madana, Someśvara, Madhusūdana Sarasvati, Bhagiratha, Lakṣmidhara, Daṇdi, Amṛtavardhana, Mahāmanuṣya, Vankalāvartta and Mayūra[100] (A correct MS. copy is found in 16 folios in Pravartaka Kāntivijaya's Bhandār—Baroda No. 1613, wherein first 5 folios covering description of the first season *Vasanta* are wanting, hence poets and works quoted in that portion cannot be mentioned here).

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100 Most of the poets quoted here are also quoted in *S'ārangadhara-paddhati* (Bom. San-Series No. 37) as stated hereunder with the total number of verses ascribed to the particular author mentioned in bracket therein and with the indication of other anthologies, if referred to therein such as: *Saduktikarṇāmṛta* (=Skm), *Kavīndravacana-samuccaya* (=Kvs) Vallabha's *Subhāṣitāvali* (=Sbhv.) and Jalhaṇa's *Sūktimuktāvali* (=Sml).

Amara-Amaruka (28) and Skm, Kvs, Sbhv. Amarasinha's *Bālabhārata* (1). Amṛtavardhana (1) and Sbhv. Kālidāsa (the great poet) (26) and Skm; Kvs; Sbhv. Kumāradāsa the author of *Jānakīharaṇa* (4) and Skm; Kvs; Sbhv. Kṣemendra (61) and Sbhv. Trivikrama Skm;—Vaidya Trivikrama (3); Trivikrama Bhaṭṭa (8) and Sbhv. Dandin—author of *Daṣakumāra carita* (19) and Skm; Kvs; Sml. Dhoi-Skm. alias Dhoyika (1) and Sml. Nāthakumāra (1). Pānini (2) and Skm; Kvs; Sbhv. Bāṇabhaṭṭa—author of *Kādambari* (16) and Skm; Kvs; Sbhv. Bilhaṇa (17) and Skm; Sbhv; Sml. Bhaṭṭisvāmin-Bhaṭtasvāmin (1); Bhartṛhari (62) Skm; Sbhv; Sml. Bhalluka Gāndhin may be Bhallata (11) and Sbhv. Bhāravi (6) and Skm; Sbhv. Bhojadeva-Bhoja Narendra or Bhojarāja (13) and Skm) Kvs; Sml. Madana (2). Mayūra (5) and Skm; Kvs; Sbhv; Sml. Mahāmanuṣya (2; and Skm; Sbhv; Sml. Rājaśekhara (14) and Skm; Kvs; Sbhv. Rudra (9) and Skm; Kvs, Sml; Sbhv. Rudrata (2). Lakṣmidhara (5) and Skm; Kvs; Sml. Vijjikā-Vijjakā-Vidyā (13) and Skm; Kvs; Sbhv; Sml. Vaidya Bhānupandita-Bhānukara (4)-Bhānupandita (2). Vyāsa (32) and Skm; Sml. Śrīharsa (11) and Skm; Kvs; Sbhv; Sml. Śrutadhara Rāma may be Śrutadhara (2) and Sbhv. Sarvadāsa-Śarvadāsa (1). Somes'vara-Bhaṭṭa Somesvara (1). (Vide Dr. Har Dutt's article 'An Analysis of authorities quoted in the Śāranga-dharapaddhati' Annals of B. O. R. Institute Vol. XVIII pages 77 to 84). Bhaṭṭisvāmi is the famous author of *Bhaṭṭi-kāvya*; Madhusūdana Sarasvati is the author of *Advaita*-

16. **Mangalavāda**—A very short work discussing the utility of *Mangala* (benedictory verses) in any work or composition in the style of neo-logicians—*navyanaiyāyikas* citing opinions of Cintāmaṇikāra (Gangeśabhaṭṭa), Udayanācārya, Pragalbhacaraṇa and others and agreeing with the theory of Cintāmaṇikāra (A MS. of 5 folios No. 2089 is found in Pravartaka Kāntivijaya's Bhandār, Baroda).

17. **Sapta-smaraṇa-Vṛtti**—Amongst most of the Śvetambara Jainas nine hymns are meant for daily recital viz. (1) *Navakāra-stotra* (2) *Uvasagga-haram* or *Upasargahara-stotra* by Bhadrabāhu (3) *Tijayapahutta* or *Saptatyadhikaśata-Jina-stotra* (4) *Namiuṇa* or *Bhayahara-stotra* by Mānatunga Sūri (5) *Ajia-Santi* or *Ajita-S'anti-stotra* by Nandiṣeṇa (6) *Laghu-S'ānti-stotra* by Mānadeva Sūri and (7) *Bṛhat-S'ānti-stotra* by Vādivetāla Śānti Sūri (8) *Bhaktāmara-stotra* by Mānatunga Sūri and (9) *Kalyāṇa-mandira-stotra* by Siddhasena Divākara. The author composed a separate commentary on the said *Bhaktāmara* which is above referred to. This is a commentary on the above first 7 hymns. That on (1) *Navakāra* and (2) *Uvasaggaharam* is published along with Samayasundara's *Anekārtha-ratna-Manjūṣā* in Sheth Devchand Lālbhāi Jaina Pustako ddhāra Fund Series No. 8. A MS. referred to in Peterson's Report V, No. 885 of 1892–95 A.D. of 13 folios written in S. Y. 1792 is available in Bhandārkar O. R. Institute, Poona which contains gloss on the said two (1 and 2) hymns already published and on (3) *Tijayapahutta* and (4) *Namiuṇa* only. A nearly complete copy is formed by two incomplete MSS. of 17 and 14 folios the first containing gloss on first 4 hymns and two *gāthās* of the 5th hymn, and the second being gloss on the remaining *gāthās* of the 5th hymn and 6th and 7th hymns respectively, found at Dehlā-Upāśraya's Bhandār, Ahmedābād Nos. 141 and 140 of bundles Nos. 40 and 41.

18. **Lekha-likhana-paddhati**—[A MS. copy written in S. Y. 1711 at Vidyāpura (Vijāpur of Gujarāt) is lying in the collection of the late Muni Vicakṣaṇavijaya].

19. **Saṁkṣipta Kādambarī-khathānaka**—A brief summary of the plot of *Kādambari* in Gujarāti prose which furnishes a sample of Gujarāti prose of the beginning of Vikrama 18th Century (Published in Purātatva Vol. V, No. 4 pps. 244 to 257 from a MS. copy of 8 folios written in S. Y. 1747 at Pātan kept in Dāyarā Upāśraya Bhandār at Pālanpur).

We find, from his above works, the author was a voluminous writer—a lexicographer, grammarian and commentator. His original work is the present poem. Besides, he was a voracious reader, as is evident from several works composed by well-known authors copied and got copied by him. One of these by name *Kāmandakīya-Nīti-sāra* got copied in 39 folios by the author is found at the above-mentioned place at Vijāpur.

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siddhi. Lolimba-Lolimbarāja is that of *Vaidyajīvana*. Kulapati; Bhagiratha, Yāges'vāra, Goi, Raghupati, Rāmajiṣṇu son of Harihara Koka (Harihara Koka may be Harihara quoted in *S'ār. Paddhati*) and Vankalāvartta remain to be traced. *Kāvyaprakāśa* is the famous work of Mammatācārya on poetics. Other works are yet to be found out.

IX. THE PRESENT WORK.

The present work is divided in 4 Chapters, each dealing with certain special events and hence all are not in sequence of time—one after the other. It is edited from a single MS. made available to me by my friend Mr. Agarchand Nāhaṭā of Bikaner from Jayacandra Yati's collection at Bikāner. The said ms contains 33 folios of 13 lines on its each side and measures 10¼ inches in length and 4½ inches in width. It is written on somewhat rough and thick country paper. It was copied by Guṇacandra, a pupil of Devacandra and Vivekacandra—the latter two, pupils of Bhānucandra our hero and co-pupils of the author. The present text of this work seems to be somewhat incomplete as evidently appears from the absence of three following verses of Bhānucandragaṇi-Carita quoted by the author in his later work entitled *Bhaktāmara-stotra-Vṛtti* while commenting on the 39th verse of the said *stotra:*—

वक्त्रुः शिरांसि शूराणां पतितानि महीतले । जयश्रियो रक्तपङ्के पादन्यासोपलभ्रमम् ॥ १ ॥

अमुभिरपि वियासुभिः प्रविश्य, प्रतिभटमूर्धनि कोऽपि दत्तपादः । फलमिह मनुजन्मनोपलब्धं यशसि रतिर्महतां न देहपिण्डे ॥ २ ॥

महति समरसंकटे भटोऽन्यः प्रतिभटनिर्दलनात्समाप्तशस्त्रः । अगणितमरणः प्रविश्य वेगादरिकरतः करवालमाचकर्ष ॥ ३ ॥

—इत्यसन्निर्मितमहोपाध्यायश्रीभानुचंद्रगणिचरित्रात् ।

As no other manuscript of the work could be obtained, some errors are likely to have escaped notice in spite of utmost care taken and it is hoped the readers will excuse the same.

This is a historical composition. The authenticity of the incidents mentioned therein is proved as they are corroborated by independent and comtemporaneous authorities consulted and quoted by me. My thanks are due to my friends Messrs Ācārya and Mohanlāl Mehtā Advocates as well as to Mr. Mohanlāl Jhavery Solicitor for going through portions of my manuscript, and specially to Mr. Ratilāl J. Desāi M. A. for revising the same and Khānbāhadur Prof. M. S. Commissariat M. A. I. E. S. (Retired) for revising the Appendix II.

It is difficult for a student to obtain rare old books required for preparing a composition particularly on such an old historical subject. For enabling me to avail of the books necessary for the preparation of this introduction I am indebted to Seth Hirālāl Amratlāl B. A., Pandit Lālachandra B. Gāndhi of Baroda Oriental Institute, D. B. Kriṣṇālāl M. Jhaveri, Mr. 'Kokil' and Bombay University Library.

Lastly, Śri Jinavijayaji, the learned and able General Editor, of the excellent *Singhi Jaina Series* deserves my gratitude for his prompting me to undertake the work of editing this work with an elaborate English introduction and Bābu Bahādur Singhji Singhī, is all the more to be thanked as he, a great lover of literature and culture, has utilised his wealth towards founding the present unique Series, in order to bring out many precious gems of Jaina literature.

Mohanlāl D. Desāi.

Bombay, 1-12-1940.

THE LIST OF BOOKS MAINLY CONSULTED

I English.

1 Hīravijaya Suri or the Jainas at the Court of Akbar by C. (Chimanlā Dāhyābhāi Dalāl M. A.) in the Divāli issue of Jaina Śāsana Vīrāt 2437.

2 Ain-e-Akbari Vol. I translated by H. Blochman and Vols. II and III by H. S. Jarrett. (A. A.; Ai-Ak.)

3 Akbarnāmā Vols. I, II, III translated by Beveridge.

4 Al-Badāoni Vol. I translated by Ranking and Vol. II by W. H. Lowe. (Badāoni).

5 Akbar the Great Mogul by Vincent Smith.

6 The Jain Teachers of Akbar by Vincent Smith in Bhandārkar's Commemoration Volume.

7 Tuzuk-i-Jahāngīri or Memoirs of Jahāngīr translated by Rogers and Beveridge (T. J.)

8 History of Gujarāt being Vol. I Part I of Gazeteer of the Bombay Presidency.

9 An Indian Ephemeris by Pillai.

10 History of India as told by its own Historians by Elliot and Dawson Vols. V & VI.

11 History of Emperor Jahāngir by Prof. Beniprasād.

II Sanskrit.

12 हीरसौभाग्य महाकाव्यं सटीक by देवविमल.

13 विजयप्रशस्ति काव्यं by हेमविजय, & टीका by गुणविजय in S. Y. 1688.

14 जगद्गुरुकाव्यं by पद्मसागर.

15 कृपारसकोश by शान्तिचन्द्रउपाध्याय edited by श्री जिनविजय.

16 कर्मचन्द्रवंशोत्कीर्त्तनकं काव्यं by जयसोम उपाध्याय in S. Y. 1650, and टीका by गुणविनय उपाध्याय in S. Y. 1656.

17 विजयदेवसूरि माहात्म्यं by श्रीवल्लभ उपाध्याय edited by श्री जिनविजय.

III Gujarāti.

18 हीरविजय सूरिरास by ऋषभदास in S. Y. 1685 published in आनंद-काव्य-महोदधि Series Vol. V.

19 लाभोदयरास by दयाकुशल in S. Y. 1649.

20 कर्मचन्द्रप्रबन्ध by गुणविनय in S. Y. 1655.

21 विजयतिलकसूरिरास-अधिकार १ and २ by दर्शनविजय in S. Y. 1679 and 1697 embodied in ऐतिहासिकराससंग्रह Vol. IV.

22 प्राचीन जैन लेखसंग्रह Vol. II with inscriptions in Sanskrīt by श्री जिनविजय.

23 जैन साहित्यनो संक्षिप्त इतिहास by me.

24 प्राचीन जैन तीर्थमालासंग्रह.

25 अकबर by बंकिमचंद्र लाहिडी translated by सुशील.

26 सूरीश्वर अने सम्राट् by मुनि विद्याविजय (S. S.)

27 मीराते अहमदी translated by निझामखान नूरखान.

28 जैन गूर्जर कविओ Parts I, II & III by me (J. G. K.)

IV हिन्दी.

29 जहांगीरनामा by मुन्शी देवीप्रसाद (J. N.)

APPENDIX I

This contains the initial and final portions of available works of Bhānucandra and Siddhicandra and is appended with the text at its end.

APPENDIX II

Translations of Imperial Farmāns granted by the Emperors Akbar and Jahāngir.

1 Farmān of the Emperor Jalāl-ud-din Muhammad Akbar Shāh Bādshāh Gāzi ordering his officials not to allow slaughter of animals during 12 days of the Jaina *Paryuṣaṇa* festival. Dated 7th Jumād-ul-Sani 992 Hijri (6th June 1584 A. D.—1st Āṣādha Śukla 9th S. Y. 1641 Hindi.)

[When Sir John Malcolm was stationed in Mālvā as a political officer in the first quarter of the 19th century, he was shown Akbar's farmān to which he refers in his *Memoirs of Central India* (Ed. of 1832) II, pp. 163-4-5 footnote, (Ed. of 1880) II, pp. 135 and 136 n. to this effect:—'An application was made to me to prevent the slaying of animals during the Putchoosur, or twelve days which they hold sacred; and the original Firman of Akber (carefully kept by their high priest at Oojein) was sent for my perusal. The following is a literal translation of this curious document':—]

"In the name of God, God is great."

"Firman of the Emperor Julalo-deen-Mahomed Akber, Shah, Padshah, Ghazee.

"Be it known to the *Moottasuddies* of Mālwā, that as the whole of our desires consist in the performance of good actions, and our virtuous intentions are constantly directed to one object, that of delighting and gaining the hearts of our subjects, &c:

"We, on hearing mention made of persons of any religion or faith whatever who pass their lives in sanctity, employ their time in spiritual devotion and are alone intent on the contemplation of the Deity, shut our eyes on the external forms of their worship, and, considering only the intention of their hearts, we feel a powerful inclination to admit them to our association, from a wish to do what may be acceptable to the Deity. On this account, having heard of the extraordinary holiness and of the severe penances performed by Hirbujisoor (Hira-Vijaya Sūri) and his disciples, who reside in Guzerat, and are lately come from thence, we ordered them to the presence, and they had been ennobled by having permission to kiss the abode of honour.......

"After having received their dismissal and leave to proceed to their own country, they made the following request:—That if the King, the protector of the poor, would issue orders that during the twelve days of month *Bhodon*, called *Putchoosur*, (which are held by the Jains to be particularly holy), no cattle should be slaughtered in the cities where their tribe reside, they would thereby be exalted in the eyes of the world, the lives

of a number of living animals would be spared, and the actions of his Majesty would be acceptable to God; And as the persons who made this request came from a distance, and their wishes were not at variance with the ordinances of our religion, but on the contrary were similar in effect with those good works prescribed by the venerable and the holy Mussulman, we consented and gave orders that, during those twelve days called *Putchoos-sur*, no animal should be slaughtered.

"The present *sunnud* is to endure for ever, and all are enjoined to obey it, and use their endeavours that no one is molested in the performance of his religious ceremonies. Dated 7 th Jumad-ul Sani 992 Hejirah" (6th June 1584 A. D.) See p. 7.

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2 Farmān of the Emperor Jalālu-d-din Muhammad Akbar ordering Azam Khān the Governor of Gujarāt, to see that Hīravijaya Sūri and other Jainas be respected and their temples and religious places allowed to be repaired or re-erected. Dated the 6th of Azār in the Ilāhi year 35, i. e. the 28th of Muharram Hijri year 999 (1591 A. D.)

God is great.

Farmān of Jalāl-ud-din Muhammad Akbar Bādshāh Gāzi.

"Be it known to Mubāriz-ud-din Āzam Khān, having received royal favours and being exalted with the honour of getting more gifts, who is the supporter of the great empire, loyal to the great kingdom, gifted with good temper and best virtues, strengthener of the invincible empire, trustworthy for the best empire and a typical model of Khāns of high order, that in order that persons of different modes of conduct, adherents of particular and different faiths, civil and uncivil, small or great, prince or pauper, wise or unwise, persons of every order or type in this world,—every individual whereof is the place for the divine lustre to become manifest, and the real spot for the fate destined by the Creator of the world to unfold itself, as well as the reserved site full of wonders of the Mover of the creation,—may remain firm in their respective best paths and enjoying physical and mental happiness may remain occupied in daily worship and ceremonials and in achieving all their objects, and may pray that we may have long life from the Giver of excellent gifts, and that we may be urged to do good acts,—because the perfect wisdom in raising one of mankind to the position of a king and clothing him with the garb of a leader lies in this way that he may keep before his eyes general kindness and great mercy which is the light of God's perfect mercy, and if he cannot attain friendship with all, at least he lays the foundation of peace with all and walks on a road of grace, love and mercy of all the servants of the Adorable and directing his attention on rendering help to all things created by God, who are the fruits of the creation of God the highest, may assist them in fulfilling their objects and in carrying out their usages and practices, so that the strong may not be able to persecute the weak and every man may be pleased aud happy.

'Therefore, keeping in view of the genuineness of the *yoga* practices and search for God of Hīrvijay Sūri Sevdā (who is the best of those practising *yoga*). and of the followers of his faith, who have received the honour of presenting themselves before us, and who are real well-wishers of our Court, it is ordered that no inhabitant of that city should interfere with them, not should lodge in their temples and *upāśrayas* (resting-places) nor insult them. Besides if any (of their temples or *upāśrayas*) has fallen down or became dilapidated, and if any one among those respecting and liking him or desirous of giving in charity, desired to repair it or rebuild it, there should not be any restraint by any having superfluous knowledge or fanaticism. And as those who do not know God, level against those humble God-knowing men accusations of rain-stopping and such other acts which are in God's power, under the belief due to foolishness and stupidity that those are the result of some magic, and put them under many hardships, such misdeeds should not be repeated during your administration and protection as you are a man of good fortune and intellect. Besides, it is heard that Hāji Habibullāh[101], who knows little of our quest for truth and realisation of God, has harmed this community, hence our pure mind, which manages the world, has been afflicted with pain; so you should remain so watchful over your *riāsat* that none can persecute any one. The guiding principle of the present and future *Hākems, Nawābs,* and *Mutasaddis* administering in full or in part the *riāsat* on that side, is that they should consider the order of the king, which is another form of God's farmān, as the means of bettering their position and should not act contrary to the same, and in doing so they should find happiness of the faith and the world and genuine renown. This farmān should be read and after keeping its copy be supplied to them, in order that the same may prove to be a *sannad* for them for ever, and they may not feel concerned while doing their devotional cermonies, and may be inclined to be devoted to the contemplation of God. This should be taken as duty and no infringement thereof should be allowed to occur. Written on Khurdād, the sixth day of the month of Āzar in the Ilāhi year 35, corresponding to the 28th of the month Muharram in Hijri Year 999 (1591 A. D.)"

On the strength of the writing of Abul Fazl the humblest of *murids* (followers) and the record of Ibrahim Huasien.

[Translated by me from the Gujarāti rendering as published in the Appendix (ظ) of *Sūrīśvara and Samrāt.*]

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3 Farmān of the Emperor Akbar, with the *Nishan* of Prince Salim, which confirms the former farmān prohibiting the slaughter of animals during nearly six months in the year, and orders his officers in Gujarāt and Sorath to see that Vijayasena Sūri and other Jainas be respected and their old temples and religious places be allowed to be repaired and rebuilt. Dated the 1st of Shaharyur Ilāhi Year 46, i. e. the 25th of Safar Hijri Year 1010 (August 14,1601).

101 Hāji Habibullāh—'Habibalo'—a powerful Khojā of Cambay who expelled Hīravijaya Sūri from Cambay-see S. S. pp. 188 to 191 and Akbarnāmā. III p. 207.

'God is great.'

Nishān of Abul Muzaffar Sultān [Shāh Salim Ghāzi].

At present the exalted *Nishān* has the honour by royal favour to be issued that the present and future *Hākems* (Governors), *Jāgirdārs*[102], *Karoris* (tax-gatherers) and *mutasaddis* (administrators) of the Subah of Gujarāt and the Sarkar of Sorath have been given the farmān with the excellent and happy mark, prohibiting killing of cows, bullocks, she-buffaloes and he-buffaloes at any time and flaying them in the presence of *Sevdās* (Jaina monks) and on the reverse of the said excellent farmān it is written that in every month during several specified days (described below), the non-eating of the flesh of these should be enjoined. This should be considered as dutiful and proper. Also the hunting or encaging of those creatures who kept their nests in houses or on trees, should be carefully avoided. Moreover, it is written in the said farmān, worth to be obeyed that Vijayasen Sūri Sevdā, disciple of Hīrvijaya Sūri, the best of those practising *yoga,* and the adherents to his faith, had the honour of being present at our court and were special well-wishers of our court, and that in view of the genuineness of their growing *yoga* practices and search for God, it was ordered that no one should put up in their temples or *upāśrayas* (resting-places) nor insult them, and if these (religious places) became too old and in consequece any of their followers, admirers or those doing charity repaired or rebuilt them, no one with superficial knowledge or fanaticism should prevent them (from doing so). And as those, who do not know God, level on those humble God-knowing men accusations of rain-stopping and such other acts, which are the acts of the Almighty, under the belief due to foolishness and stupidity that these are the result of some magic, and put them to hardships of many kinds, and stop them from performing their religious ceremonies, we ordain that imputations for such acts should not be levelled against those humble men and they should be freely allowed to devote themselves to God at their quarters and resting places and to perform ceremonies in accordance with their religion.

Hence the said excellent farmān should be carried out and strict warning be given that the same be executed in the best manner and none should pass any order contrary to the same. (Everybody) should consider it as his duty and should not excuse it and should not act against it. Dated the 1st of the month Shaharyur Ilāhi Year 46, corresponding with the 25th of the month Safar Hijri Year 1010 (Hindi S. Y. 1658 Bhādrapad Vadi 12th—14th August 1601 A. D.)

Details on the reverse

The month of Farvardin, days during which the sun passes from one zodiac to another, Mehr day, Sundays in every month, the day which intervenes between two days of Sūfiā, Mondays in the month Rajab, the month Ābān which is the birth-month of the

102 Jāgirdārs—"The higher mansabdārs were mostly governors of Subāhs. The governors were at first called Sipahsālārs: towards the end of Akbar's reign we find them called *Hākims*, and afterwards, Sāhib Sūbah or Sūbahdars, and still later merely Sūbahs. The other mansabdārs held jāgirs, which after the time of Akbar were frequently changed." *Ain*-Ak. I, p. 241-42.

Emperor, the first day of every Shamshi month known by the name of Hormaz, and the twelve sacred days, viz., the last six days of the month of Śrāvan and the first six days of the month of Bhādarvā." (See p. 8).

This copy of the *Nishān-i-Alishān* is as per the original.

(In the Seal only the name of Kāzi Khān Muhammad is legible)

(Another seal has the words 'Akbar Shāh murid-jādā Dārāb'[103])

[Translated by me from a Gujarāti rendering as published in the Appendix (પ) in *Surīshvar and Samrat*]

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4 Farmān of the Emperor Jalāl-ud-din Muhammad Akbar ordering prohibition of animal-slaughter for additional 7 days from Āṣādha Śukla 9th to 15th every year at the request of Kharatarācārya Jinacandra Sūri, renewed at the request of Jinaṣimha Suri on the 31st Khurdād Ilāhi Year 49 of the accession (1604 A.D.).

"Farmān of Jalālu-d-din Muhammad Akbar Bādshā Gāzi"

"Be it known to the exalted Governors, *Jāgirdārs, Karoris*, and all *Mutasaddis* (administrators) of Multān Subah that it is our eternal desire that all men and animals get happiness, whereby all people living peacefully and free from anxiety continue to devote themselves to the contemplation of God. Before this time, (our) well-wisher, Jayacand (Jinacandra) Kharatar had remained in our service (presence), and when his devotion to God became manifest, we made him to participate in our great royal favours. He prayed that before him Hīravijay Sūri had the honour of having an audience and requested that for twelve days every year, no animal should be killed in the Imperial territories and none should harm any bird, fish or other creaturas; his prayer had been granted. He also hoped that for one week more a similar order be made for this well-wisher.' Thereupon, we made the order by virtue of our general mercy that during the days from Āṣād Śukla ninth to Purnamāsi each year, no animal should be killed and no man should harass any being. The real point is this: when God has created for a human being things of various kinds, he should not harm any animal nor make his stomach the grave of animals; but with some objects former intellectual men have prescribed in that way. At this time Āchārya Jinasimh alias Mānsinh got an application made that the farmān which we had made[104] was lost, hence we have granted the new farmān in accordance with the old farmān. It is required that the order should be put into force in the same way as the document was given in writing. In this respect this should serve

103 Dārāb—his full name was Mirzā Dārāb Khān and he was a son of Abdur Rahim Khān Khānān, son of Bairām Khān, see Ain. Ak. I p. 339. Murid-jādā means a son of the follower (of Akbar).

104 It was dated Shaharyur 4th month Mahar Ilāhi year 37 (1593 A. D.) as published on p. 305 of *Yugapradhāna Śri Jinacandra Sūri.*

as an order with strict warning and with such force that no alteration should be allowed to exist in its terms. Dated the 31st Khurdād Ilāhi Year 49 (1604 A. D.).

Written at the despatch of the order to Daulatkhān who remains with *Hajrat* Emperor, in the Chouki of Rāi Manohar the noble Amir and assistant and at the news-writing period of Khvājā Lālchand. (See p. 12)

[Translated by me from the Hindi rendering made by the late Munshi Deviprasādji as published in the Hindi monthly *Sarasvati*, XIII, no. 6 of June 1912, p. 293, and reproduced in the introduction of *Kṛpārasakośa* at p. 32, in Jaina Yuga, V, p. 478, and in *Yugapradhāna S'ri Jinacandra Sūri* at p. 278.]

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5 Farmān of Abul Muzaffar Sultān Shāh Salim Gāzi (afterwards Emperor Jahāngir) confirming the farmān of Akbar prohibiting slaughter of animals during nearly six months in a year and making the oart at Unā tax-free. Dated the 14th of Shehrivar Ilāhi year 55 (? 50—A. D. 1610? 1605).

'God is great'.

Farmān of Abul Muzaffar Sultān Shāh Salim Gāzi obeyed by the world.

'Be it known to those issuing orders relating to important affairs, those executing those orders, their clerks and the present and future Mutasaddis......and others and particularly those of Sorath Sarkār, having received and further expecting royal favours, that whereas Bhānucandra Yati and Siddhicandra Yati–the holder of the title 'Khushfaham', made an humble representation to us that 'the Jazyā, toll, the slaughter of animals, viz. cows, she–buffaloes, he–buffaloes and bullocks, killing of other animals on specified days of each month, confiscation of the property of the dead, taking people as captives, and the poll–tax on the pilgrims visiting mount Śatrunjaya exacted in Sorath Sarkār—all these had been abolished and prohibited by *Alā Hazrat* (the Emperor Akbar). And as we are perfectly kind to all people, we have also prohibited (slaughter of animals) as per below–written list after adding to it one more month at the end whereof our birth took place—they (the officers) should carry out this our best order and should not deviate from or go against it.

And Vijayasena Sūri and Vijayadeva Sūri who are there (in Gujarāt) should be properly attended for, and Bhānucandra and Siddhicandra after they return there should be properly looked after, and whatever thing they may represent to be done, should be done perfectly, so that they may remain occupied in praying for the permanency of the victorions kingdom with happy mind.

Further, there is in the *pargaṇa* of Unā an oart wherein the footsteps of their teacher Hīrji have been located; it should be considered as free from taxes, etc. as per old custom, and no interference or impediment should be offered in respect thereof.

Written on the 14th day of the month Shehrivar in the Ilāhi year 55th(?)[105] (Hindi S. Y. 1667 Āso Vadi 4—A. D. 1610 August 28th).

Details as under

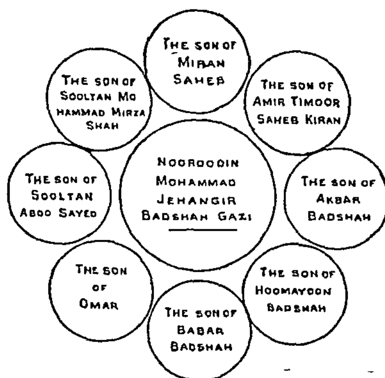
"The month Farvardin, days during which the Sun goes from one zodiac to another, Id day; Mehr days, Sundays of every month, the day coming between two days of Sufiā, Monday of the month Rajab, the birth-month of the Emperor Akbar called Ābān month, the first day of every Shamshi (Solar) month called Ormaz day, twelve sacred days, viz., last six days of the month Śrāvaṇa and first six days of Bhādarvā".

The copy is as per original. (1) Seal is not legible. (2) Seal in which Kāzi Abdussami's[106] name appears. (3) Seal in which Kāzi Khān Muhammad's name appears; other words are illegible."

(Translated by me from a Gujarāti rendering as published in the Appendix (ч) in *Sūrīśvara* and *Samrāt*)

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6 Farmān of the Emperor Nur-ud-din Muhammad Jahāngir to Vivekaharṣa and Paramānanda ordering his officers to allow repairs to and re-erection of their temples and resting-places; also to allow them to visit their Śatrunjayā *Tīrtha* tax-free, and prohibiting animal-slaughter on certain specified days. Dated the month of Yar(?) in the 3rd year of the accession (1608 A. D.).



105 This year is doubtful and seems to be inaccurate. The correct year should be probably 50th (i. e. Hindi S. Y. 1662 and A. D. 1605), i. e. just before the death of Akbar, when 'an order was given that the *Diwāns* should manage the affairs of the Kingdom in accordance with the advice of Prince Sultān Salim, and that his seal should be affixed to the grants of the officer's mansab'.—Akbarnāmā III, p. 1257.

106 Kāzi Abdussami—see Aine Akbari I, p. 545 no. 112

Be it known to the noble Governors and the Officers (who by) thriftiness (bring about) prosperity, and the Jāgirdārs and tax gatherers and the accountants connected with the important affairs and all (those) having to do with the protected territories especially of the Soobāh of Gujarāt that:—Whereas, the heart of him, who knows his duty (and is) truly a well-wisher of the creatures of God, namey, of every Section and Community, is occupied with and takes an interest in the prosperity of all creatures, therefore at present Bekah Harakh[107] and Parmānand Jatis[108] having presented themselves in the presence of the protector of creatures, made a representation to those who were standing at the foot of the throne as follows:—(That as) Bāji Sen Soor (Vijayasena Sūri) and Bāji Dev Soor (Vijayadeva Sūri) and Khushfaham Nand Bāji Paran (Nandivijaya Pannyāsa) have temples and Dharamshālās in every place and every town and are engaged in (the practice of) austerity and devotion and seeking after God. And whereas the circumstances relative to the devotional exercises and meditating on God of the abovementioned Bekah Harakh and Parmanand Jatis became known (to us), thereupon the order of the King of the world (and) the nations was issued as follows:—"No one shall put up in the temples and Dharamshālās of that ommunity and no one shall enter into them without permission. And should they wish to rebuild them, no one shall oppose them. And no one shall alight at the houses of their disciples. And should (they go) to the holy place (*Tirath* of) Satrunjaya in the country of Sorath for the purpose of worshipping, no one shall ask and demand from them (any thing)". And further in accordance with the representation and request of those men, (His Majesty's) exalted order was issued that on Sunday and Thursday in every week, and the day of new moon of every month and the days of feasts and every new year's day and in the month of Navroj and one day in the month of Yar Mah on which blessed (day) we were weighed[109] for governing the permanent Kingdom shall be observed year after year as long as the years of our permanent Kingdom shall pass on.—On those days there shall be no killing of animals in (our) protected Kingdom; and no one on that day shall hunt and catch and kill birds and fish and such like. It is necessary that paying attention to the abovementioned order they shall not deviate and go astray, in respect of its being carried out and becoming permanent. This shall be considered as (their) duty. Dated the month of Yar in the year 3.

(Sd.) FLYNN,
(*Chief Translator, High Court, Bombay*).
26th June, 1875.

A true translation.
GOOLAM MOHAIDEEN
Translator.

(From 'Memorial of Sheth Āṇandji Kalyāṇji...re the Shatrunjaya Hill'–with slight necessary alterations by me)

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107 Bekah Harakh—Vivekaharṣa—originally pupil of Harṣānanda, pupil of Śripati, pupil of Ānandavimala Sūri, and then a pupil obedient to the commands of Vijayasena Sūri. See p. 20 and footnote no. 19.

108 Parmānand—originally a pupil of Harṣānanda and then under the command of Vijayasena Sūri; author of Hīravijaya Sūri Nirvāṇa in Gujarāti in S. Y. 1652 and Vijaya Cintāmaṇi Stotra or Nānādeṣadeśibhāṣāmaya Stavana before S. Y. 1671 (see J. G. K. I, pp. 310 and 480).

109 Meaning that His Majesty was weighed on that day against gold, silver, etc.

7 Farmān of the Emperor Nur-ud-din Jahāngir ordering his officials throughout the Empire not to allow slaughter of animals during 12 days of the Jaina Pāryuṣaṇa festival. Dated the 26th of Farvardin in the 5th year of the accession (1610 A. D.).

God is great

Copy of the Farmān as issued on 26th day of the month Farvardin in the 5th year.

"Be it known to the noble Governors, worthy *Divāns*, officers of civil important affairs, administrators of the state affairs, *Jāgirdārs* and tax-gatherers of all the protected territories that:—Whereas our just intention, over and above our object of conquering the world, is occupied in pleasing God, and the full purpose of our intention is announced to be for pleasing the whole world which has been created by God, and specially (we) direct our attention to satisfy those who are possessed of pure thoughts and saints whose object of life centres in the quest of truth and the attainment of Godhood, therefore at present Bekah Harakh (Vivekaharṣa), Parmānand, Mahānand and Udai-Harakh (Udayaharṣa), who are pupils of Tapā Jatis Bajisen Soor (Vijayasena Sūri) Bajideb Soor (Vijayadeva Sūri) and Nand Baji (Nandivijaya), who is the holder of the title of 'Khushfaham', presented themselves before us and made representation and request to the effect:—'If during our holy twelve days—the days of Bhādarvā Pajusan (Paryuṣaṇa), there be no slaughter of animals of any kind in the slaughter-houses in all Your Majesty's protected Kingdom, we shall have reason for being honoured, and many animals will be saved by Your Majesty's high and holy order and its good reward will accrue to Your Majesty's pure and happy Kingdom.'

"And as we have directed our royal merciful attention towards encouraging the objects and actions of every caste and creed, rather towards making every creature happy, we consented and issued our Jahāngīri order accepted and acceptable by the world, that during these twelve days each year, no animal should be slaughtered in the places of killing in all our protected territories, and no preparation (even) for such an act should be made. Besides no new order or *sanad* in respect thereof should be requisitioned.

"They (i. e. the officers) should carry out the present order and should not deviate from or go against the farmān. They should consider it as (their) duty.

From the writing of the humblest Abul Khair[110] and from the record of Muhammad Said.[111] (See p. 20).

Seal is not legible.

[Translated by me from a Gujarāti translation given in S. S. Appendix (३१)].

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110 Abul Khair—a younger brother of Abul Fazl (see Darbāri-Akbari pp. 355 and 326 and Aine Akbari, I, Introduction p. 33, Abul Fazl's Biography).

111 Muhammad Said—son of Shujāata Khān Shādibeg and then adopted son of Śaikh Farid (see Aine Akbari I, pp. 416 and 481).

8 Farmān of the Emperor Nur-ud-din Jahāngir making a permanent grant of ten bighās of land in Akbarpur near Cambay to Chandu Sanghavi. Dated the 17th of the Ilāhi month of Asfandarmuz in the 10th year of the accession (1615 A. D.).

God is great

Farmān of Nur-ud-din Muhammad Jahāngir Bādshāh-i-Gāzi.

Copy of the farmān dated the 17th of Rajab-ul-murajjab Hijri year 1024.

'Whereas the present is an important occasion for announcing and giving publicity to this grand farmān, it is ordered that land admeasuring ten bighās situate in the village Muhammadpur (Akbarpur) in the Chorāsi Parganā near Khambhāt is granted in jāgir as 'Madad-i-maāsh' permanently from the beginning of its crops—from the season of Tawishkan-il to Chandu Sanghavi[112] as per undermentioned terms, so that he may make use of the income from its every crops and every year in defraying his expenses and he may continue to pray for the permanence of the eternal Empire.

The present officers, *patvāries*, *jāgirdārs* and *thekedārs* of goods are required that they should endeavour to always execute this holy and exalted order. The parts of the above written land should be measured and its boundaries should be ascertained and the same should be granted to Chandu Sanghavi. No change or alteration of any kind should be made therein. No trouble should be given to him. No demand should be made of him for dues of any kind—as for example costs for preparing the deed of grant, nazrānā, costs of measurement, costs of giving possession of land, registration charges, *patvār* fund, charges of *Tahsildār* and *Dāroga, begār,* hunting and village expenses, costs of numbering, fees for *Jaildāri* at 2 Rs. per cent, *Kanugo* fees, ordinary annual charges for some special work, fees exacted at the time of ploughing, and this land is made free from all such *divāni sultāni* exactions for ever. There should be no necessity for a new order of directione very year with regard to this. The order which is (hereby) given should not be infringed. All should consider it as their duty

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112 Chandu Sanghavi may be probably Sanghapati Chandrapāla of Āgrā who in S. Y. 1667 consecrated installation of the two idols of Sumatinātha—one of them being as of the principal deity (Mūlanāyaka) as per inscriptions thereon:—

१ श्री आगरानगर वास्तव्य **संघपति** श्री **चंद्रपालेन** प्रतिष्ठा कारिता ॥ सं० १६६७ वर्षे माघसित ६ गुरौ ओसवालज्ञातीय जंडीआ गोत्रजन्म सा० केसा पुत्र सा० जमु पुत्र सा० नानू पुत्र सा० सूर्य पुत्र सा०-रुडमल्लेन [मातृ पाटमदे] भार्या मुलादे सूक्तादे पुत्र सा० जीनदास भाईदास पौत्र परतापसिंघ खुपा जीणादे प्रमुख कुटुंवयुतेन श्री **सुमतिनाथ** विंवं महोपाध्याय श्री **विवेकहर्ष** गणिनामुपदेशात् कारितं प्रतिष्ठितं श्री **तपा** गच्छेन्द्र भट्टारक श्री **विजयसेन**सूरिभिः।

२ श्री आगरानगर वास्तव्य **सं.** श्री **चंद्रपालेन** प्रतिष्ठा कारिता ॥ सं० १६६७ वर्षे माघसित ६ उ० ज्ञा० जंडिआ सं० **होला** पुत्र सं० **पूरणमल्ल** पुत्र **सं. चंद्रपाल** पुत्र सं० राजा भार्या राजलदेव्या श्री **सुमतिनाथ** विं० उ० **विवेकहर्ष** गण्युपदेशात् का० प्रतिष्ठितं श्री **तपा** गच्छाधिराज भट्टारक श्री-**विजयसेन**सूरिभिः।

(See Jaina Satyaprakāśa II, p. 508)—Further see Nāhar Inscriptions nos. 322 and 1453.

In the above inscription no. 2 Sanghapati Candrapāla's father and grandfather's names given are Pūraṇamalla and Holā while they do not quite resemble those incorrect names of Chandu Sanghavi's father and grandfather as are given on the reverse of this farmān.

due to the government. Dated the 17th of Asfandārmuz—Ilāhi month in the 10th year of the accesion (1615 A. D.).

The Reverse of the farmān issued by Jahāngir granting permanently land near Cambay to Chandu Sanghavi.

Dated the 21st day of Amardād—Ilāhi in the 10th year of the accession—corresponding with the 17th day of Rajab-ul-murajjab Hijri Year 1024, Thursday.

'Whereas on account of the dispatch made by Sayyad Ahmad Kādri, the mainstay of perfection and excellence and a truthful and learned man, on account of the support of Jogi a modern Jālinus (a great physician) and a modern Jesus Christ, on the introduction made by Subahān a benevolent magnate of the present times, and at the recommendation of Isahāk an humble disciple and a recorder, Chandu Sanghavi, his father being Boru (?), and grandfather being Vajivan (?), an inhabitant of Āgrā, and a Sayajavam (follower of Svetāmbari Jaina monks), with forehead broad, eye-brows extended, eyes like those of a ram, colour dark, beard shaved, face with several smallpox spots (and) ears with holes at several parts thereof, of modarate height and of nearly 60 years of age, made a present of a ring set with one precious stone before the noble eyes of the Emperor and prayed that land admeasuring ten bighās in the village Akbarpur be granted for the purpose of making thereon a temple of the deceased teacher Vijayasena Sūri, a garden, a fair and a memorial in honour of him. Thereupon an order, shining like rays of the sun and worth being obeyed by the world, was passed that Chandu Sanghavi be granted a plot of agricultural land admeasuring ten bighās at Akbarpur in Chorāsi parganā which is near Cambay as a *jāgir* known as madad-i-maāsh. This is written after ascertaining it in accordance with the order. In the margin it is stated 'the writer is right'.

Order of Itimād-ud-daulāh[112] who is Jumlat-ul mulk Madār-ul-mahām-"Let the Application be made again".

Mukhliskhan[112], who is worthy of being favoured, made an application for the second time to the Emperor (again this document is being produced). Dated the 21st day of the month Yār Ilāhi, in the 10th year of the accession.

Order of the Jumalut-ul-mulk Madār-ul-mahām—'the order be reduced to writing from the beginning of Kharif—Noshkaneil'.

Order of the Jumalut-ul-mulk Madār-ul-mahām-'the application in a proper form be made'.

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112 Itimād-ud-daulāh—His real name was Mirzā Ghiāsuddin Muhammad. and short name Ghiās Beg—see Aine Ak. p. 508 (no. 319), and 512 and Tuzuk, I, pp. 22 and n. 2, 57, 122, 199, 200, 249, 264, 278, 280-1, 318, 326, 374, & 368. Mukhlis Khān, one of the confidential servants of the court of Jahangir-see Tuzuk. I, p. 306.

Final order of the Jumalut-ul-mulk Madār-ul-mahām is "this (Chandu Sanghavi) be exempted from (tax) in the village Muhammadpur."

The seal is illegible. This copy is true as per the original.

[Translated by me from the Hindi rendering as published in the appendix (ચ) of *Sūrīśvara* and *Samrāt.*]

*

9 Farmān of the Emperor Nur-ud-din Jahāngir ordering his officials throughout the Empire to allow complete freedom of worship to the monks (*jatis*) of the Jain community. Dated the 2nd of the Ilāhi month of Amardād in the 11th year of the accession (July, 1616).

(Tughra) The Farmān of Abul Muzaffar Nur-ud-din Muhammad Jahāngir Bādshāh-i-Ghāzi.

(Seal) Nur-ud-din Muhammad Jahāngir Bādshāh-i-Ghāzi (in the inner circle).

"Since Bikhe Hārkhe (Vivekaharṣa), and Jayānand Jati, the disciples (*chelā*) of Baji Dev (Vijayadeva) Sūri and of Nandji (Nandivljaya) presented themselves before the auspicious presence with a request, and begged for an august Farmān in favour of the monks of the Jain community (*jamāt*), who are virtuous and have no other business except the worship and adoration of God, this Jahāngiri (royal) order, which is obeyed by the world and which it is necessary to follow, obtained the dignity of being issued and the honour of being published, to the effect that the noble officers, and the efficient functionaries, and the *jāgirdārs,* and the *mutasaddis,* and administrators of the royal affairs and transactions of all the Protected Dominions (i. e. Empire), should not interfare with or obstruct in any way the practices of this community, and should allow them to attend to their worship and devotion and the adoration of God (*yazdan parashti*) in perfect peace of mind, so that they may continue to pray for the permanence of the holy, exalted and auspicious Empire, as also for the augmentation of the royal dignity and glory and of the eternal kingdom. They (i. e., the officers) should not go against or deviate from this order, and they should consider it as urgent. Written on the second day of Amardād Māh-i-Ilāhi in the 11th year of the accession (July, 1616)."

Tranalation of the reverse of the Farmān issued by Jahāngir granting freedom of worship to the Jaina monks (*jatis*) throughout the Empire[113].

"The subject-matter of the orders in favour of Bikhe Harkhe and others in accordance with the Selection from the Diary (*yad-dasht*) for the 24th of the month

113 Prof. Muhammad Shafi, Principal of the Oriental College and University Professor of Arabic at Lahore, has kindly helped in the decipherment and translation of these memoranda on the reverse of Jahāngir's Farmān, which are written in the *Shikastah* script.

of Bahman in the Ilāhi year 10, corresponding to Saturday, the 24th of the month of Muharram-al-Harām, 1025 H. (Feb. 2, 1616), during the *chauki*[114] of him who is worthy of favour, mercy and kindness, Khwājā Ibrāhim Husain[115], through the mediation of Azamat Khān[116], who is worthy of favour and kindness, and during the *waqinavisi* of the slave of the court Abdul Wasi, to this effect:

Bikho Harkho (Vivekaharṣa), Jayānand Jati, the disciple of Bajidev (Vijayadeva) Sūr and of Nandji (Nandivijayaji), appeared before the exalted and holy presence in the Ghusal Khānā[117] on the 22nd of Dai Ilāhi year 10, and an order obeyed by the world and brilliant like the sun was given: that the Jatis who are Jains are virtuous and have no other business except worship; Having carefully considered and weighed matters, they (the officers) should not harm this class of persons so that they may be engaged in worship with perfect peace of mind and may devote themselves to prayers for the permanence of the everlasting Empire.

Sharh (endorsement): In granting this request the exalted order was to the effect that having carefully understood and weighed the fact that he *Jatis* are a class of men who are certainly virtuous, they should be left to themselves so that they are virtuous and have no other business except worship. Having carefully considered and weighed matters, they may devote themselves to worship and be engaged in prayers for the permanence of the everlasting Empire. Written in accordance with the Yad-dasht.

(*Sharh* of the Waqinavis is his own hand): *The above is correctly stated.*

(Another *Sharh* in the hand of Jumlat-ul-Mulki Madār-ul-Mahami Itimad-ud-Daulat)[118]: *Let it be submitted again.*

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114 *Chauki* means here the period of duty of the commandant of the mounted guard at the palace. Two officers, *viz.*, the *Mir'Arz* and the commandant, were, day and night, in attendance at the palace ready to execute any orders His Majesty may issue. For Abul Fazl's account of the rules about mounting guard, see Blochmann's *Ain*, I, 257. [vide also Akbarnāmā III p. 207]

115 This is probably the same Ibrahim Husain who is mentioned by Jahāngir in his *Memoirs* as the Mir Bahr and as the Bakhshi of the ahadis (? Bakhshi of the Subah of the Deccan) and as one of his most trusted attendants (*Tuzuk-i-Jahāngiri*, trans. by Rogers and Beveridge, I, 149, 257–8).

116 Azamat Khān was one of Jahāngir's nobles who is mentioned in the *Memoirs* as having been sent with 3,000 Rupees, during the Imperial stay at Ahmedābād in 1618, to the tomb of Shaikh Ahmad Khattu at Sarkhej where the money was to be distributed among the *faqirs* and indigent people (*Tuzuk*, I, 432).

117 The term *Ghusal Khānā*, though it meant originally the royal bathroom, came to signify under Jahāngir the private chamber in the palace adjoining the bath-room where the Diwan or the Bakhshi and a few trusted nobles were admitted to see the Emperor transacting state-business. Shāh Jahān gave the chamber the name of *Daulat Khāna-i-Khās* (Ibn Hasan *The Central Structure of the Mughal Empire*, 77–78).

118 This is no doubt the father of the famous Nur Jahān, who was at one time Vazir of the Empire.

12

(*Sharh* in the hand of Muqarrab-ul-Muqarrab-us-Sultāni Diyānat Khān[119] to the following effect): On the 22nd of Ardibihist Ilāhi year 11, corresponding to Wednesday, the 24th Rabi-us-Sani of the year (?), in the *waqinavisi* of Muhammad Husain Khushnavis, it was again submitted and confirmed.

(*Sharh* in the hand of Jumlat-ul-Mulki Madār-ul-Mahami Itimad-ud-Daulah): *All the officers of Ahmadābād and the parganās were informed.*

(*Sharh* in the hand of Jumlat-ul-Mulk): *Let the farmān be put in writing.*

Written to all the officials of the realm.

[The small seals on the margins of the document read as follows: (*a*) Dated the 15th of the month of Amardād, year 11: the servant Asaf Khān, and (*b*) Banmāli Rām Rāi, the slave of Jahāngir, the country-conquering king].

[Notes—Jahāngir evidently held his court at Ajmer when, as stated on the reverse of the Farmān, he gave the interview in the Ghusal Khānā on the 22nd of the month of Dai in the tenth year of the reign (Feb. 2, 1616) to the leaders of the Jaina religion. In the record for the tenth Julus year in the *Tuzuk* he says: 'On the 7th month of *Dai*, when I was coming from Pushkar and returning to Ajmer, on the way forty-two wild pigs were taken' (*Rogers and Beveridge*, I, 304). He would thus have arrived at Ajmer on the 22nd of the month of Dai. The Farmān itself is dated the 22nd of Amardād in the eleventh year of the accession (July, 1616) which shows that an interval of about six months elapsed between the recording of the order at Ajmer in the Diary and the issue of the Farmān in its final form. This delay was partly due, no doubt, to the Emperor's absence from his capital.

Vijayadeva Sūri was the disciple of Vijayasena Sūri, who became the Pontiff of the Tapā Gachha on the death of Hīravijaya Sūri. He received *dīkshā* at Ahmedābād in V. S. 1643 and became an Ācārya in V. S. 1656. In V. S. 1674 (A. D. 1618) he waited on Jahāngir at Māndu. Under the influence of his teaching, the Mahārāja Jagatsingh of Udaipur prohibited fishing in the Pinchholā and Udayasāgar lakes, as also the slaughter of animals on the anniversary days of his accession. Similarly, under his advice, Jām Lākhā of Nawānagar, Rāo Kalyānmal of Idar and the Portuguese at Div imposed restrictions on the slaughter of animals. He died at Unā in Kathiawar in A. D. 1657-8 (*Surishwara and Samrat, 384n, 385n*).]

[Reproduced with its footnotes and notes from K. B. M. S. Commissariat's article entitled 'Imperial Mughal Farmāns in Gujarāt' published in the Journal of the University of Bombay Vol. IX, Part I July 1940].

*

119 Diyānat Khān is also mentioned in the *Memoirs* as a very trusted noble under Jahāngri (*Tuzuk*, I, 123, 260, 331).

10 Farmān of the Emperor Jahāngir in the form of a sealed letter written to Vijayadeva Sūri in a friendly way, asking him to pray for the permanence of his Empire. Dated the 19th of the month Shābān Hijri year 1027 (1st August 1618 A. D.—Bhādarvā Vadi 6th S. Y. 1675 Hindi).

'Be it known to Vijayadeva Sūri who discerns the right and practises *yoga* and who had obtained our special favour:—'as I had seen you at Pattan (Māndu-Māndavgadh), I constantly inquire for the news about you; and am sure that you would also be free from breaking connection with us as a true friend. At the present time your disciple Dayākuśala Pannyāsa[120] presented himself before us; the news about you has been learnt from him; we are (thereby) very much pleased. Your disciple is also much experienced and possessed of logical faculty. We treat him with perfect kindness and whatever he says is being done. If there be any work here, you will write it to your disciple (so that) the same be known by us (directly through him) and the same will receive our attention in every way. You will remain free from anxiety from us and will be engaged in praying for the permanence of our Kingdom by worshipping those who are worthy to be worshipped. Nothing more remains to be written. Written on the 19th of the month Shābān in the year 1027 (Saturday 1st August 1618 A. D.). See p. 32.

The seal contains the words "Shāh Navāz Khān[121], *murid* (follower) of Jahāngir."

[Translated by me from a Gujarāti rendering published in the Appendix (ઙ) of S. S.]

N. B. It is not known whether the original of the Farmān no. 1 is extant or where it is to be found at present. It is probably somewhere in Ujjain in Malwa in Jain custody. As to the originals of the Farmāns nos. 2, 3, 5, 7, 8, and 10, they were found some years back in the collection of old books then located in the Sāgara Upāśraya at Sāgotāpāda, Cambay by Muni Vidyāvijaya, transcripts whereof are printed as Appendices to his Gujarāti work entitled *Surīśvara and Samrāt*; they are still extant and are probably in the possession of the said Muni. The original of the Farmān no. 4 was seen in the Kharatara Gaccha's old library at Lucknow by the late Vijayadharma Sūri in S. Y. 1968 and is probably still there or in the said Sūri's bhandār at Āgrā; The original of the Farman no. 6 is now in the possession of the firm of Sheth Ānandji Kalyāṇji at Ahmedabad, a fascimile of the same being reproduced in the printed 'Memorial' referred to above. Farmān no. 9 is reproduced by K. B. M. S. Commissariat in facsimile Plate I of his article in the Journal of the University of Bombay, and the original is in the possessoin of Sheth Kasturbhāi Manibhāi Nagarsheth of Ahmedābād.

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120 Dayākuśala—pupil of Kalyāṇakuśala pupil of Hīravijaya Sūri, and under the command of Vijayadeva Sūri at the time when he was the head of the Tapā Gaccha. See p. 22 and J. G. K, I, p. 296 and III, p. 797.

121 Shāh Navāz Khān—see *Aine Akbari* I pp. 339–341 and 491 (no. 255) and *Darbār-i-Akbari* pp. 642 to 644. His name was Iraj, eldest son of the Khankhanan who was dignified by Jahāngir with the title of Shāh-nawāz Khān. See Tuzuk-i-Jahāngiri (*Rogers*) I p. 197 and pp. 21, 180, 190, 192, 204, 221, 234, 243, 295, & 313.

Index of Proper Names and Terms.

[The figure shows page number; n. = footnote and its figure indicates number of the footnote of the Introduction.]

Abbreviations

Buddhi. Jaina Dhātu-Pratimā Lekhasamgraha by Buddhisāgara.

Epi. Indica. Epigraphica Indica.

J. B. R. S. Journal of Bombay Royal Asiatic Society.

Jinavijaya. Prācīna Jaina Lekhasamgraha edited by Jinavijaya.

Nāhar. Jaina Lekhasamgraha by Pūran Chand Nāhar M. A. B. L., M. R. A. S.

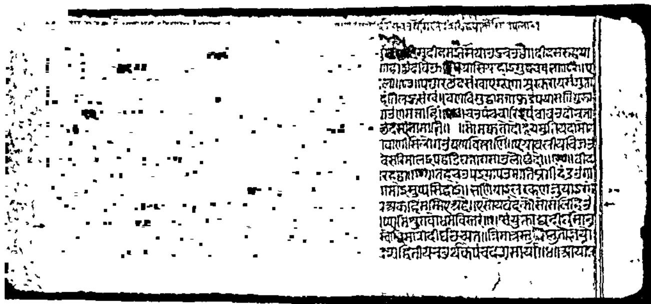
[For Abbreviations used for other works, see 'The List of Books mainly consulted' at p. 76 wherein the same are bracketted.]

Errata

Page	Line	Incorrect	Correct
21	9	*tapās*	*tapas*
,,	21	(1-1-1617 A.D.)	(1-1-1618 A.D.)
,,	35	alked	asked
26	11	Empepror	Emperor
27	17	Pujā	Pūjā
42	11+12	to deer-hunting. ...by the deer.	to the sport of deer-fight. On one occasion, while witnessing an antelope-fight, he was so seriously wounded by a deer....
42	1 f. n.	र्जति	र्जाग्रत्
,,	4 f. n.	भवतु ॥	भवतु ॥ Nāhar no. 1796
43	1	cavalryi	cavalry
,,	7	Cintāman	Cintāmaṇi
,,	22	Gopacala	Gopācala
47-n. 74	6	Befor	Before
49-n. 77	10	Februay	February
50-n. 80	14	Murāt...Fafdd	Mirāt...Fabad
64	14	Vallabha	Śrīvallabha
68	last	Tankāria	Tankāriā
71	21	Ṣat-trinśīkā	Ṣaṭ-trinśikā
72	13	Nāgedra	Nāgendra
,,	35	Akhyātavāda	Ākhyātavāda
,,	36	Akhyata	Ākhyāta

भानुचन्द्रचरितान्तर्गताशुद्धीनां शुद्धिपत्रम् ।

पृ.	पं.	अशुद्ध	शुद्ध
३	४	°वेलहुजा	येलद्गुजा
,,	१६	°तुरगानवगान्	°तुरगान् खगान्
,,	२०	मिलिताश्च	मिलिता इव
४	११	रत्नकुम्भान्वितैः	रत्नकुम्भान्विताः
,,	३१	तत्तद्वातैर्व्यं°	तद्वार्तैव व्य°
५	२	जगत्	महत्
८	६	°काचघटी	काचघटीं
९	३२	सकर्णगज°	सकर्णगण°
१०	१२	गूर्जरं	गूर्जरं
११	३	नाम्ना मध्ये	नाम्नाऽमेध्ये
,,	१४	प्रतिमामार्हताम्	प्रतिमार्हताम्
,,	२७	ते नाङ्क°	तेनाङ्क°
१२	२२	पूर्णकामा°	पूर्णकामां°
१३	३	श्रद्धाधिकैः	श्रद्धाधिक°
१४	२०	स्फीतिमतां	स्फीतिमती
,,	२४	°मिग्युत्तर°	°मिग्युत्तर°
१५	१३	°चन्द्रास्त (?)	°चन्द्राश्म
,,	२८	कुक्षिमती°	कुक्षिगर्ता°
१६	११	°स्याधाकुमा°	स्याधात् कुमा°
१९	८	तत्रैकं छत्र°	तत्रैकच्छत्र°
२०	१४	कन्दरक्रोडा°	कन्दरं क्रोडा°
,,	३०	काश्मारिहस्त°	काश्मीरहस्त°
,,	३२	संप्रतिश्रयः	स प्रतिश्रयः
२१	१७	भूयोभूयं	भूयोभूयः
२३	५	जाह्नवीवदेको	जाह्नवीव यदेको
,,	२०	स्तम्भसचटितां°	स्तम्भस्तटितां°
,,	२२	°स्तम्भमालम्भिव	°स्तम्भसमालम्भिव
२४	१८	द्रीणार्तामिव	द्रीणार्तामिव
,,	२०	पाथोधिस्तुर°	पाथोधेस्तुर°
२५	२३	मत	मूग
२५	२६	°मार्गनीनां	°मार्गनीनानां
२८	१४	प्रेप्यमाणिना	प्रेप्यपाणिना
२८	१५	°प्राहयानन्तरं	°प्राहयनन्तरं
२९	१२	सापेक्ष°	साक्षेप°
,,	२२	पर्यनुयुक्त°	पर्यनुयुङ्क्त°
,,	२५	त्विदः	च्चिदः
३०	२३	ततः स्युर्जय°	ततश्च—स्फूर्जज्जय°
,,	२७	सुखोद्घृष्टा°	सुखोद्घृष्ट°
३१	६	सकर्णजगके°	सकर्णगणके°
,,	१२	°कारवीय°	°काश्मीय°
३३	५	°दाहतमतः	°दाहतमतः
,,	१३	°वदनः प्रभुः	°वदनप्रभुः
३४	१७	°प्रन्यास°	°प्रन्यांस°
३६	५	प्रगुणी कुर्यात्	प्रगुणीकुर्यात्
,,	११	°भानुर्वी°	°भानुर्वी°
,,	२१	भूरिभि°	भूतिभि°
३७	३	चक्रेजय°	चक्रेऽजय°
,,	५	निरमीमयत्	निरमीमपत्
३८	२१	°विज्ञाप्य	विज्ञाप्य
३९	१२	मुर्भि	मूर्भि
,,	२४	भूपयां चक्रिरे	भूपयाञ्चक्रिरे
४१	७	फलप्रेहिः	फलैमहिः
,,	१२	श्रीमज्जिहांगीर(रि?)°	श्रीमज्जिहांगीर°
,,	१६	माधवदाशा°	माधवदामा°
४२	११	प्रेमवज्रलेपेन	प्रेम वज्रलेपेन
४३	१७	°कल्पाम°	°कल्पम°
,,	१८	°मित्रम्	°मिमम्
,,	१९	क्षोणिरक्षो°	क्षोणिरक्षा°
४४	२१	°विहीनानां मर्दाना°	°विहीनानामर्दाना°
४७	१८	स्याद्वावाद°	स्याद्वाद°
६०	१४	दृश्यते	दर्श्यते
,,	२०	दानि-मुनि-विधा	विधा-मुनि-दानि
,,	२८	°नेपा घृतिः(?)	°नेपा
,,	२९	विहिता	धृतिर्विहिता



A Fascimile of the MS. of Chanda-Kos'a and S'ruta-bodha written by Bhānucandra in his own hand in S. Y. 1661.

[The original is preserved in the collection of S'riyut Agarchand Nahta at Bikaner.]

यल्लोहोत्तमतामयःशकलमप्यासादयत्याश्रुतः
किञ्चित् सिद्धरसप्रसङ्गजनितं माहात्म्यमुज्जृम्भते ॥ ६ ॥
विद्वद्विस्मयकारिचारुचरितं वक्तुं न शक्यं गुरोः
श्रीमद्वाचकवृन्दवन्दितपदः श्रीभानुचन्द्रस्य यत् ।
वक्तुं वाञ्छति मादृशोऽपि जडधीस्त्यक्तत्रपस्तोयधिं
तद्विस्तीर्णतरं तरीतुमुडुपेनोत्कण्ठते कुण्ठधीः ॥ ७ ॥
प्रागल्भ्यं भुजगेश्वरोऽपि न भजेज्जिह्वासहस्रोऽपि चेत्
यस्योद्यद्गुणवर्णनव्यतिकरेऽन्येषां पुनः का कथा ।
मादृक्षस्य निरक्षरस्य विमतेस्तत्रावकाशः कुतो
यद्वाऽमी वयसोऽपि किं निजगिरा नो संगिरन्तेतराम् ॥ ८ ॥
यः सर्वार्थसहस्सहस्रमहसः शुद्धा[ः] सहस्राभिधाः
साहिश्रीमदकब्बरक्षितिपतेरध्यापयामासिवान् ।
यस्मै सोऽपि समस्तजन्तुहननव्यापेध-शत्रुंजय-
क्षोणीभृत्करमोचनप्रभृतिकृत् प्रादात् स्फुरन्मानकम् ॥ ९ ॥
खेनावृत्ति-वसंतराजविवृती वृत्तिश्च कादम्बरी,
श्रीसारस्वतवृत्तयश्च विवृतिः काव्यप्रकाशस्य च ।
नामश्रेणि-विवेकपूर्वकविलासग्रन्थवृत्ती तथे-
त्यादीन् यो रचयांचकार रुचिरग्रन्थांश्च निर्ग्रन्थराट् ॥ १० ॥
सर्वे निर्विषयीकृता यतिजनाः श्रीमज्जिहांगीरभू-
भर्त्रा गूर्जरमण्डले स्वसविधे सत्कृत्य यः स्थापितः ।
श्रीमद्वाचकसिद्धिचन्द्रगणियुग् युक्तं युगान्ते मरुत्
कैलासान्वितमेरुतोऽपरमगं कं कं न चाकम्पयत् ॥ ११ ॥
स श्रीवाचकभानुचन्द्रमुनिपः प्राप्तप्रतिष्ठोऽभवत्,
साहिश्रीमदकब्बरं नरवरं सम्बोध्य सौभाग्यभूः ।
तस्माच्चार्हतशासनस्य महिमाऽत्यर्थं यथा पप्रथे
तद्वृत्तान्तलवः स वर्णनिकरैरुत्कर्णमाकर्ण्यताम् ॥ १२ ॥
न चाधिकं स्मयावेशाद्, न च न्यूनं तदत्ययात् ।
यथार्थमेव यज्ज्ञातं तत्तथैव निगद्यते ॥ १३ ॥

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§२. उग्रसेनपुरवर्णनम् ।

जम्बूद्वीपाभिधे द्वीपे भरतार्द्धे च दक्षिणे ।
उग्रसेनपुरं मध्य-मण्डले भाति चन्द्रवत् ॥ १४ ॥

उत्सङ्गे विनिवेश्य येन विसरत्कल्लोलवेल्लद्भुजा
तीरस्थैः प्रतिमागतैर्नृपगृहैरङ्गैरिवालिङ्गिता ।
कालिन्दी कलुषीकृतेव शनकैः संलीय गङ्गामनु
त्रासादुद्गतपाण्डिमेव जलधिं कम्पोत्तरं गच्छति ॥ १५ ॥

नागानिन्द्रगजोपमांश्च तुरगानुच्चैःश्रवःसंमितान्
दातॄन् कल्पतरुप्रभांश्च शतशो रामारमायाः समाः ।
यत्र प्रेक्ष्य पयोधिनोपरि विधेर्ग्रस्तं पुरा यद्द्विपं
देवादेवगणैस्तदेव मिलितैर्नूनं समुद्गारितम् ॥ १६ ॥

नानामण्डपिकासु यत्र धनिकव्यापारिभिः सञ्चिता-
नुत्तुङ्गानधिरुह्य पण्यनिकरान् शैलोपमान् कौतुकात् ।
पुंसां प्रेक्षणकारिणां चिरतरं चेतांसि चक्षूंषि च
श्रान्तानीव ततोऽवरोढुमसहान्यध्यासते निश्चलम् ॥ १७ ॥

मातङ्गांस्तुरगानवगान् (?) वृषचरान् दासेरकानेडकान्
तत्तद्देशसमुद्भवानपि नरान् वासांसि रत्नानि च ।
स्वादिष्टं फलमूलशाकमतुलं सर्वर्तुजं सर्वदा
यत्र प्रेक्ष्य च देशकालविधृतौ सर्वेऽपि संशेरते ॥ १८ ॥

मिलिताश्च यत्र मञ्जुभिर्वलभीभिर्मुखकान्तिभिर्मिथः ।
अतिसङ्कुलतां गता गृहास्तदुदस्यन्ति भुजानिव ध्वजान् ॥ १९ ॥

चन्द्रकान्तजलैश्चन्द्राकारैश्च मिलितैर्मिथः ।
चन्द्रस्य चन्द्रकान्तानां ज्ञायते यत्र नान्तरम् ॥ २० ॥

चन्द्रकान्तेषु संक्रान्तश्चन्द्रमाः शुशुभे निशि ।
स्वयं कुर्वन्निव स्नानं श्यामताऽपहृतीच्छया ॥ २१ ॥

सौधोत्सङ्गनिषण्णानां योषितां वदनेन्दुभिः ।
हारतारावलीयुक्तैर्यत्र राका निशाऽनिशम् ॥ २२ ॥

वहिरेति पथः समाक्रमन्नविधार्योऽपि च यत्र संविशन् ।
उदधाविव निम्नगारयः क्वचिदागन्तुगणो विलीयते ॥ २३ ॥

शतशोऽत्र नृपास्तु यादृशामलमेकोऽपि दिशं विभूषयेत् ।
पिटके हि भवन्ति भूरिशो मणयो ये तनुमण्डनाः पृथक् ॥ २४ ॥

प्रदोषे यद्गवाक्षस्थैर्वर्णिनीवदनोत्करैः ।
स्मेराम्भोरुहसंशोभि सरोवत्प्रतिभासते ॥ २५ ॥

स्पर्शाच्चन्द्रद्युतेर्यत्र काशन्ते चान्द्रसद्गृहाः ।
क्षरद्वारिकणैः स्वस्थैः पतन्मुक्ताफलैरिव ॥ २६ ॥
सुकृतामृतसिक्तानां यत्र भान्ति ध्वजाञ्चलाः ।
तीर्थेशवेश्मनां पुण्यद्रुमाणां पल्लवा इव ॥ २७ ॥
कृतपापविषग्रासाः प्रासादाः काममर्हताम् ।
यस्यां पताकाजिह्वाग्रैर्लिहन्तीव सुधाकरम् ॥ २८ ॥
यस्यामनुपमानोऽपि सोपमानोऽभवज्जनः ।
मणिमन्दिरभूमीषु स्वैरेव प्रतिबिम्बितैः ॥ २९ ॥
निर्निमेषा मिथोरूपदर्शनाद्दम्पतिव्रजाः ।
धर्मक्षेत्रे बभुर्यत्र स्वर्गपौरा इवागताः ॥ ३० ॥
रत्नकुम्भान्वितैः प्रोच्चैर्यत्र चैत्यैः सतां पुरः ।
मोहध्वान्तद्रुहो दीपा इव मोक्षाध्वदर्शने ॥ ३१ ॥
यद्वर्णिनीमुखेभ्योऽपि पुरस्तादिन्दुमण्डलम् ।
अलक्ष्यत वियज्जीर्णभित्तौ कृमिपुटोपमम् ॥ ३२ ॥
वियद्भ्रमणखिन्नानां गभस्तिरथवाजिनाम् ।
यत्सौधवैजयन्त्योऽपि भृशं व्यजनतां ययुः ॥ ३३ ॥
विभावर्यामपि जना विभावर्याङ्गभूषणैः ।
ध्वस्तध्वान्तभरा यत्र यान्ति प्रान्तरवर्त्मसु ॥ ३४ ॥
यत्रेश्वराः प्रतिगृहं गौर्योऽपि च गुणाधिकाः ।
तत् पुरं पौरसङ्कीर्णं स्वर्गादप्यतिरिच्यते ॥ ३५ ॥
अनेकधनदोपेतं तत् पुरं वीक्ष्य तज्जनः ।
अलकां चैकधनदां जातुचिन्न समीहते ॥ ३६ ॥
कुण्डलीकृतकायेन शेषेणेव समन्ततः ।
निधानमिव तद् रेजे शालेन परिवेष्टितम् ॥ ३७ ॥
परिखाजलसंक्रान्तैर्व्रजन्नरनराधिपैः ।
नागलोकः समायातो वीक्षितुं तत् पुरं किमु ॥ ३८ ॥

§ ३. शाहिश्रीमदकब्बरप्रतापवर्णनम् ।

तथा तत् पालयामास शाहिः श्रीमदकब्बरः ।
नीत्या यथैव नास्मार्षीत् कौशलेयं जनोऽखिलः ॥ ३९ ॥
यत्प्रतापाग्निना दग्धाः शलभा इव दस्यवः ।
केवलं ग्रामवृद्धेषु तत्तद्वार्त्तैर्व्यवस्थिता ॥ ४० ॥
शत्रुस्त्रीनेत्रबाष्पूरैः साञ्जनैः सिञ्चितोऽपि हि ।
यद्यशश्चन्द्रमाः श्वेतोऽभवच्चित्रमिदं महत् ॥ ४१ ॥

पीतशात्रवरक्तापि यस्य निस्त्रिंशसैरभिः ।
ददौ शुभ्रं यशोदुग्धं चित्राचित्रमिदं जगत् ॥ ४२ ॥
शीतोऽप्यत्यन्तशुभ्रोऽपि चित्रं यस्य यशःशशी ।
वैरिणां हृदये दाहं मुखे च श्यामतां व्यधात् ॥ ४३ ॥
शोषिता यत्प्रतापेन द्विषतां सौर्यवल्लयः ।
पत्रैरिवासिभिर्भ्रष्टै रणारण्यमपूरयत् ॥ ४४ ॥
नित्यं यदीयधर्मस्य वर्द्धमानस्य सर्वतः ।
चैत्यश्रियः स तन्वन्ति न्युञ्छनानि ध्वजाञ्चलैः ॥ ४५ ॥
उदेप्यतः प्रतापाग्नेर्धूमदण्ड इवोन्मुखः ।
यदसिर्युधि शत्रुस्त्रीनेत्रैर्दृष्टो जलाविलैः ॥ ४६ ॥
कर्पूरपूरवद् यस्य यशोरोदःसमुद्रके ।
जज्ञेऽरिदुर्यशःकृष्णागारसङ्गाचिरं स्थिरम् ॥ ४७ ॥
यदीयप्रचलत्सैन्यधूलिधूसरिताननाः ।
अदृश्यतां दिशः प्रापुस्तत्क्षणाद्वैरिभिः सह ॥ ४८ ॥
यथात्राहतनिःस्वाननिःस्वनैर्वधिरीकृतः ।
नागलोकस्ततो लोकैर्दृक्कर्ण इति गीयते ॥ ४९ ॥
यत्सैन्यभेरीभाङ्कारैर्ब्रह्माण्डस्फोटशङ्कया ।
अवष्टम्भकृते दिक्षु किं धात्रा विधृता गजाः ॥ ५० ॥
यत्सैन्यप्रोच्छलद्धूलीधोरणीपातशङ्कितः ।
गतागतान्यसौ चक्रे पयोधिः प्रत्यहं किमु ॥ ५१ ॥
मा कार्षीदर्थिसान्मेरुमसाविति विरञ्चिनः ।
पुष्पदन्ताविमौ चक्रे तत्र प्राहरिकौ किमु ॥ ५२ ॥
वर्षन्तं स्वर्णधाराभिर्वीक्ष्य धाराधरो हि यम् ।
श्यामास्यः समभूत् सौवदानशौण्डत्वहानितः ॥ ५३ ॥
षड्दर्शनपशुग्रामं गोपाल इव पालयन् ।
सरसायां रसायां स भूपालः सुतरां बभौ ॥ ५४ ॥
यत्सैन्यप्रोच्छलद्वाहखुरक्षुण्णधरारजः ।
तथा तद्व्यानशे व्योम यथा रात्रिरभूद्दिवा ॥ ५५ ॥
न सा कला न तद् ज्ञानं न तद् धैर्यं न तद्बलम् ।
शाहिना युवराजेन यत्र नैवोद्यमः कृतः ॥ ५६ ॥
यत्प्रतापाग्नितापार्त्तः कृष्णः शेते किमम्बुधौ ।
तुहिनाद्रौ स्थितः शम्भुः स्वयम्भूः पङ्कजेऽगमत् ॥ ५७ ॥
अथ यावदभूदेककर्णा सागरमेखला ।
अनेन दानशौण्डेन द्विकर्णा समजायत ॥ ५८ ॥

इयं सार्वत्रिकी ख्यातिर्यत् तिलाज्जायते खलः ।
तच्चित्रं यद् रणेऽनेन खलाः सर्वे तिलीकृताः ॥ ५९ ॥
संग्रामाभिमुखं वीक्ष्य यं नृपं त्रिदिवौकसः ।
मा स्वर्गमपि गृह्णीयाद्भीत्येवास्वप्नतां ययुः ॥ ६० ॥
शेखूजी-पाहडी-दानशाहाख्याः सत्त्वशालिनः ।
त्रयस्त्रिभुवनख्याताः सूनवस्तस्य जज्ञिरे ॥ ६१ ॥
यत्सर्वसैन्यसप्तीनां लक्षाः स्युः सप्तविंशतिः ।
स्वारोहणकृते ते च सहस्रा ह्यधिका दश ॥ ६२ ॥
चतुर्दशसहस्राः स्युः सिन्धुरा यस्य बन्धुराः ।
चतुरस्था इमे ज्ञेयाः सैन्ये लक्षमिताः पुनः ॥ ६३ ॥
स्वकीयभुजदण्डेन वैरिवर्गं विजित्य यः ।
जग्राह गूर्जरं देशं स्वर्गखण्डमिवापरम् ॥ ६४ ॥
अनेकदेशोपगतैर्विबुधैर्विबुधोपमैः ।
संक्रन्दन इवासेव्यमानः स सुतरां बभौ ॥ ६५ ॥

॥ इति श्रीअकबरशाहिवर्णनम् ॥

§४. शाहिसचिवशेखअबलफजलवर्णनम् ।

धीगुणैरष्टभिर्युक्तः स्वामिभक्तः शुभाशयः ।
विशिष्टाचरणासक्तो विरक्तः पापकर्मतः ॥ ६६ ॥
अबलात्फजलः शेखः समभूत् तस्य धीसखः ।
निःशेषवाङ्मयाम्भोधेः पारदृश्वा विदांवरः ॥ ६७ ॥
जैने मीमांसके बौद्धे सांख्ये वैशेषिकेऽपि च ।
चार्वाके जैमिनीये च काव्ये पातञ्जलेऽपि च ॥ ६८ ॥
वेदान्ते शब्दशास्त्रे च संगीते नाटकेऽपि च ।
अलङ्कारे पुराणे च छन्दोग्रन्थे च शाकुने ॥ ६९ ॥
ज्योतिःशास्त्रे तथा संख्याशास्त्रे सामुद्रिकेऽपि च ।
नीतिशास्त्रे च कोकाख्ये शालिहोत्रे च पालके ॥ ७० ॥
इत्यादिसर्वशास्त्रेषु विस्तृता यस्य शेमुषी ।
नास्ति तद्वाङ्मये तेन न दृष्टं यच्च न श्रुतम् ॥ ७१ ॥
अशेषैः शेमुषीमुख्यविशेषैः शेखपुङ्गवम् ।
विशिष्टं वीक्ष्य यं वेधा व्यधात् शङ्कां स्वनिर्मितौ† ॥ ७२ ॥
पृष्ठे धृत्वा क्षमां शेषो नाभूदुच्छ्वसितुं क्षमः ।
हृद्यसौ तां दधानोऽपि चित्रं यत्प्रगुणोऽभवत् ॥ ७३ ॥

† इयं निर्मितिः मम किंवाऽन्यस्येति ।–टिप्पणी ।

यद्गाम्भीर्यगुणं वीक्ष्य समुद्रत्वं गतोऽम्बुधिः ।
यद्धियं च तिरोभूतो मन्ये चित्रशिखण्डिजः ॥ ७४ ॥
आकल्पोपगतं शाहिमुरादं स्वात्मसम्भवम् ।
श्रुत्वाऽपाच्यां प्रभुः प्रैपीत् यं कृत्वा दण्डनायकम् ॥ ७५ ॥
देवभूयंगते तस्मिन् शाहिसूनौ समुच्छ्रितम् ।
भग्नं शत्रुबलं येन सैन्यं स्वस्य च रक्षितम् ॥ ७६ ॥
तदुदन्तं समाकर्ण्य संमदोल्लसितेक्षणः ।
'दलथम्भन' इत्याख्यां चक्रे यस्य धराधवः ॥ ७७ ॥

॥ इति शेखश्रीअबलफजलवर्णनम् ॥

§५. अकब्बरजिज्ञासायां हीरसूरेर्गुणवर्णनम् ।

अन्येद्युः पृथिवीपालो मध्यमण्डपमध्यगः ।
पप्रच्छ गूर्जरायातान् सामन्तानिति सादरम् ॥ ७८ ॥
तपस्वी निःस्पृहो दान्तः सौम्यमूर्त्तिः जितेन्द्रियः ।
युष्माभिः साम्प्रतं तत्र कोऽपि दृष्टः श्रुतोऽथवा ॥ ७९ ॥
तन्निशम्य ततः प्रोचुः सामन्तास्ते प्रभोः पुरः ।
एतादृक् श्रूयते तत्र हीरसूरिर्न चापरः ॥ ८० ॥
अस्माभिस्तद्गुणाः सर्वे वक्तुं शक्या न जातुचित् ।
तथापि स्वधिया किञ्चित् दिङ्मात्रमिह दर्श्यते ॥ ८१ ॥

तथा हि–

वक्तुं सहस्रजिह्वोऽपि न क्षमो यद्गुणानिति ।
अपयेवाहिनाथः किं वडवामुखमीयिवान् ॥ ८२ ॥
अनन्यलभ्यां यन्मुद्रां भूयो भूयो विलोकयन् (?) ।
नाकिनो निर्निमेषत्वमापुः का गणना नृणाम् ॥ ८३ ॥
स्नेहपीयूषपानार्थमुभे वर्त्तुलिके किमु ।
यन्नेत्रमिषतो मन्ये निर्मिते विश्वरेतसा ॥ ८४ ॥
यद्वक्त्रनिर्मितेः शेषदलैरन्यदलान्वितैः ।
विधिश्चन्द्रं व्यधात्तेन विशीर्णोऽङ्कमिषात्किमु ॥ ८५ ॥
सदा विनिद्रं मधुपैर्नोच्छिष्टं कण्टकोज्झितम् ।
इति विज्ञाय यद्वक्त्राम्बुजे तस्थौ सरस्वती ॥ ८६ ॥
गुणान् गणयितुं यस्य न क्षमोऽभूद्बृहस्पतिः ।
इति कौलि(ली)नभीत्येव प्रागेव त्रिदिवं ययौ ॥ ८७ ॥
यदीयाद्भुतसौन्दर्यलिप्सयेव निशापतिः ।
शम्भुशीर्षवहद्गङ्गोपकण्ठे कुरुते तपः ॥ ८८ ॥

दीप्तिमन्तो भृशं यस्य राजन्ते दशनास्तताः ।
स्वतोद्गतशुभध्यानवृक्षस्य प्रसवा इव ॥ ८९ ॥
विभान्ति यच्छिरोदेशे पलितालकपङ्क्तयः ।
राहुभीत्येव शरणागता इव शशित्विषः ॥ ९० ॥
यद्गिरो वीक्ष्य माधुर्य्यमतिशायि सितोपला ।
लज्जयेवाविशत्काचघटीसंक्षिप्तविग्रहा ॥ ९१ ॥
दृश्यते साम्प्रतं यस्मिन् निःस्पृहत्वमलौकिकम् ।
न जातुचिद्दीयमानं धनं गृह्णाति कस्यचित् ॥ ९२ ॥
भव्याम्भोरुहसन्दोहविबोधनदिवाकरः ।
वैराग्यरसपाथोधिसमुल्लासनचन्द्रमाः ॥ ९३ ॥
अत्युग्रतपसां धाम ध्यानासक्तमनाः सदा ।
भैक्ष्यमात्रोपजीवी च ब्रह्मचारी महामुनिः ॥ ९४ ॥
इत्थं श्रीगूर्जरायातसामन्तादिजनोदितम् ।
श्रीहीरसूरेराकर्ण्य परभागं विशांपतिः ॥ ९५ ॥

§ ६. अकब्बरकृतहीरसूरेराकारणम् ।

स्फुरन्मानं ततः प्रैषीत्तेषामाहूतिहेतवे ।
श्रीमत्साहिबखानस्य गूर्जरेशस्य शाहिराट् ॥ ९६ ॥
क्रमेण तत्क्रमाम्भोजे तस्मिन् हंस इवागते ।
सम्यक् स्वान्ते तदन्तःस्थं प्रमेयं प्रविभाव्य च ॥ ९७ ॥
श्राद्धान् वृद्धानथापृच्छ्य राजद्रङ्गनिवासिनः ।
गुरूनाजूहवत्सोऽपि ततो गन्धारबन्दिरात् ॥ ९८ ॥
आकर्ण्याकारणं शाहेः प्रतस्थे श्रीगुरुस्ततः ।
जाङ्घिकैः शकुनैः सानुकूलैः सूचितवैभवः ॥ ९९ ॥
क्रमादहम्मदावादपुरे सूरिः समीयिवान् ।
नभोनीरधिवर्णिन्याः प्रतीरे सुप्रतीकवत् ॥ १०० ॥
प्रीतिप्रह्वैः प्रभुस्तत्र परिवव्रे व्रतिव्रजैः ।
सुनासीर इवास्थानीमासीनः स्वर्गिणां गणैः ॥ १०१ ॥
प्रबोधयन् सुदृक्पद्मान् कुदृक्पङ्कांश्च शोषयन् ।
स्पर्द्धयेव रवेः सूरेः प्रतापो व्यानशे दिशः ॥ १०२ ॥
प्रातस्तत्रत्यसङ्घेन सार्द्धमुन्नतिपूर्वकम् ।
समं साहिबखानेन सुहृद्गोष्ठीं व्यधाद्गुरुः ॥ १०३ ॥
भृशमभ्यर्थ्यमानोऽपि तेन यानादिवस्तुभिः ।
तदीयं नाग्रहीत् किञ्चिन्निःस्पृहा मुनयो यतः ॥ १०४ ॥

आगत्योपाश्रये तत्र स्थित्वा स्वल्पदिनानि सः ।
ततः प्रतस्थे सूरीशः पूर्वाद्रेरिव भानुमान् ॥ १०५ ॥
श्राद्धवर्गैः प्रतिग्रामकृतप्रावेशिकोत्सवः ।
श्रीहीरः पावनीचक्रे क्रमात् फत्तेपुरं पुरम् ॥ १०६ ॥
अनेकवाद्यनिर्घोषबधिरीकृतदिङ्मुखः ।
श्रीसंघः स्थानसिंहाद्यः सर्वः संमुखमीयिवान् ॥ १०७ ॥
नमस्कृत्य कर्णेहत्य क्रमं तद्देशनारसैः ।
गाङ्गेयरूप्यमुद्राभिरङ्गपूजां व्यधाच्च सः ॥ १०८ ॥
तत्तत्तदङ्गविन्यस्तं स्वर्णमुद्रामिषात् किमु ।
श्रीगुरून् सेवयांचक्रे स्वर्णं तत्कान्तिकाङ्क्षया ॥ १०९ ॥
स्थापितास्तन्नवाङ्गेषु तारमुद्राश्च रेजिरे ।
तारास्तद्दम्भतः किं तद्वक्त्रचन्द्रं निषेविरे ॥ ११० ॥

§ ७. शाहिअकब्बर-हीरसूरिसम्मिलनवर्णनम् ।

तस्मिन्नेव दिने प्रीतिपूर्वकं शाहिना समम् ।
पूर्वोक्तसचिवद्वारा मिलितास्ते महौजसः ॥ १११ ॥
हर्षोत्कर्षोल्लसत्स्वान्तवक्त्रौ तत्रैव विष्टरे ।
पुष्पदन्ताविवैकत्र तावुभावपि तस्थतुः ॥ ११२ ॥
धर्मं पप्रच्छ भूभर्ता स्वागतप्रश्नपूर्वकम् ।
सर्वोत्कृष्टतमं ते च दयामूलं तमभ्यधुः ॥ ११३ ॥
अत्यन्तमृगयासक्तमनसोऽपि महीपतेः ।
तदाकर्ण्याभवत्तस्य कृपया कोमलं मनः ॥ ११४ ॥
कारं कारं नमस्कारं दर्शं दर्शं च दर्शनम् ।
स्मारं स्मारं गुणग्रामं वारं वारं नृपोऽवदत् ॥ ११५ ॥
अहो ! प्रादुरभूद्भाग्यमहो ! वृष्टिरभ(ऽरन ?)भ्रभूः ।
लोचनाभ्यां यदद्य त्वं दृष्टः शिष्टशिरोमणिः ॥ ११६ ॥
भूलोके भोगिलोके च स्वर्लोके स न कश्चन ।
येनोपमीयसे तेन त्वमेव त्वन्निदर्शनम् ॥ ११७ ॥
भूमान् भूयोऽप्यभाषिष्ट तद्गुणान् वीक्ष्य विस्मितः ।
श्रीमद्भ्यः किं निरीहेभ्यो दातुमौचित्यमञ्चति ॥ ११८ ॥
ततोऽस्मदीयसौधेऽस्ति जैनराद्धान्तपुस्तकम् ।
ऊरीकृत्य तदस्माकं विधेयोऽनुग्रहो महान् ॥ ११९ ॥
इत्युदीरितमाकर्ण्य सकर्णगजकेसरी ।
तत् समादाय तत्रैव चित्कोशीकृत्य मुक्तवान् ॥ १२० ॥

पुनः प्रोचे पुरस्तस्य भूजानिर्भूभृतां वरः ।
यदिष्टं भवतामस्मद् गृह्यतामनुगृह्य नः ॥ १२१ ॥
प्रभुः पर्युषणापर्वदिनान्यष्टौ विशिष्टधीः ।
अहिंसां सर्वजन्तूनां ययाचे भूमरुत्वतः ॥ १२२ ॥
ततः प्रशान्तमूर्त्तित्व-निःस्पृहत्वादिरञ्जितः ।
तान्यहानि ददौ तस्मै चतुरभ्यधिकानि सः ॥ १२३ ॥
श्रीशाहेर्मिलने लाभो गुरूणां योऽभवत् तदा ।
अनेकाभी रसज्ञाभिः शक्यो वर्णयितुं न सः ॥ १२४ ॥
वर्षाश्चतस्रस्तद्देशे प्रविधाय प्रतस्थिरे ।
शान्तिचन्द्रमुपाध्यायं तत्र मुक्त्वाऽथ सूरयः ॥ १२५ ॥
बोधयन्तः प्रतिग्रामं भव्यलोकांश्च भूरिशः ।
गूजरं पावनीचक्रुः क्रमात् श्रीहीरसूरयः ॥ १२६ ॥
प्रतापाक्रान्तदिक्चक्रो भूशक्रः शक्रविक्रमः ।
अगात् तद्गमनादर्वाक् शाहिर्लाभपुरं पुनः ॥ १२७ ॥
सूरेर्भूधनबोधनादिचरितप्रोद्भूतकीर्त्तिप्रथां
प्रीत्याऽऽकर्ण्य शिरो विघूर्णनपरे जातेऽखिले विष्टपे ।
श्रोतुं सोत्सुकमानसो दशशतीमक्ष्णामिवाखण्डलः
कर्णानाममरावतीविरचितावासाद्वृणीते विधेः ॥ १२८ ॥

॥ इत्युपाध्यायश्रीसिद्धिचन्द्रगणिविरचिते श्रीशत्रुञ्जयादिसमस्ततीर्थकरमोचनाद्यनेकसुकृतकारि-महोपाध्यायश्रीभानुचन्द्रगणिप्रभावकपुरुषचरिते नगरनृपसचिवभट्टारकश्रीहीरविजयसूरिश्रीशाहिमिलनधर्मगोष्ठीकरणद्वादशदिवसामारिस्फुरन्मानप्रदान-श्रीगुरुगूर्जरागमनादिवर्णनो नाम प्रथमः प्रकाशः ॥ १ ॥

॥ द्वितीयः प्रकाशः ॥

इतश्च–कोऽपि मेधाविमूर्द्धन्यो लुम्पाकानां मतेऽभवत् ।
श्रीहानर्षिरिति ख्यातो नाम्ना मध्ये मणिर्यथा ॥ १ ॥
सिद्धान्तानेष निध्याय कदाचिच्चित्तचक्षुषा ।
प्रतिमामार्हतीं चित्रवल्लीं चाप इवैक्षत ॥ २ ॥
लुम्पाकानां मतात्तस्मादिव कारानिकेतनात् ।
निर्गन्तुं कामयामास स हानर्षिमुनिस्ततः ॥ ३ ॥
तन्मताधिकृतान् वेषधरान् वागुरिकानिव ।
पाशे पातयतो मुग्धान् मृगानिव विवेद सः ॥ ४ ॥
अमी व्रीड्वां प्रकुर्वन्ति वका इव शनैः शनैः ।
सतां सम्यग्दृशो हन्तुं काङ्क्षतः शफरीरिव ॥ ५ ॥
विगोपनमिवैतेषां वेषं वेषभृतामवैत् ।
तन्मतस्थं पुनर्मेने सोऽन्धकूपगतं निजम् ॥ ६ ॥
आप्तोक्तिरत्नगर्भायाममीषां प्रतिमामार्हताम् ।
निधिकुम्भीव दुःस्थानां पथिकी नाभवद्दृशोः ॥ ७ ॥
ऐहिकामुष्मिके सौख्ये दूरेऽत्र स्थायिनो म[म] ।
नीरतीरे सरःपङ्के निमग्नस्येव दन्तिनः ॥ ८ ॥
स पल्वलमिवामेध्यं हंसो लुम्पाकपुङ्गवः ।
अत्याक्षीत् पक्षमात्मीयं समं शिष्यैः परःशतैः ॥ ९ ॥
लक्ष्मीलीलाललामं स तपापक्षमशिश्रियत् ।
प्राणमत् प्रतिमां जैनीं जयी राज्ञेव मातरम् ॥ १० ॥
तस्य निःशेषशिष्येषु चूडारत्नसमप्रभः ।
अभूत् सकलचन्द्राख्यः श्रीवाचकपुरन्दरः ॥ ११ ॥
कृतोद्वाहार्थसामग्रीमप्यायोज्य व्रतोत्सवे ।
वैराग्यादग्रहीद्दीक्षां सः श्रीजम्बुकुमारवत् ॥ १२ ॥
निपीय भारतीयस्य नाद्रियन्ते बुधाः सुधाम् ।
ते नाकव्याजतश्चन्द्रे संजातः शैवलोदयः ॥ १३ ॥
प्रावर्त्तत यतः सप्तदशभेदजिनार्चनम् ।
जाह्नवीव हिमप्रस्थाज्जगत्कर्तुरिव प्रजा ॥ १४ ॥
प्रतिद्रङ्गं प्रतिग्रामं प्रतिपर्वोत्सवं च यत् ।
कर्त्तुः कीर्त्तिरिवाद्यापि जनैः सर्वत्र गीयते ॥ १५ ॥
निःशेषधीमुषीमुख्याः शिष्या विख्यातकीर्त्तयः ।
बभूवुः शतशस्तस्य हिमाद्रेरिव सूनवः ॥ १६ ॥

तेषां श्रीसूरचन्द्र-श्रीशान्तिचन्द्राभिधौ पुनः ।
मुख्यौ बभूवतुः शिष्यौ ज्योतिषां पुष्पदन्तवत् ॥ १७ ॥
सहस्रार्चिरिवादर्शि सूरचन्द्रस्तु सूरिभिः ।
निजैर्यो धीगुणैर्युक्तं धिकृचक्रे द्वादशार्चिपम् ॥ १८ ॥
विभाव्य प्रतिभां यस्य सर्वशास्त्रावगाहिनीम् ।
प्राज्ञरूपैरिति प्रोचे किमियं कृष्णभारती ॥ १९ ॥
वादार्थं वादिनोऽनेके यत्समीपमुपस्थिताः ।
न वक्तुमपि शक्तास्ते कृतमौनव्रता इव ॥ २० ॥
विस्मयोत्पादिकैः पद्यैरपि सद्यो विनिर्मितैः ।
यः सुधीः पण्डितंमन्यैर्विवादं वादिभिर्व्यधात् ॥ २१ ॥
भानुचन्द्राभिधस्तस्य शिष्यः सौभाग्यभाग्यभूः ।
अभूदन्तिषदां मुख्यः स्वर्नाथः स्वर्गिणामिव ॥ २२ ॥
सोऽनवद्यास्ततो विद्याः स्माधीते गुरुसन्निधौ ।
हार्दं तासां च जग्राहाभिज्ञवन्मुग्धचेतसाम् ॥ २३ ॥
स्फुरत्कलिन्दिकावल्लीमुन्मदिष्णुकुवादिनः ।
जयन् यः सफलीचक्रे वर्षन्निव घनाघनः ॥ २४ ॥
तदा तदाननज्योत्स्नानाथे लवणिमामृतम् ।
चकोरेणेव पिबता नन्दते गुरुचक्षुषा ॥ २५ ॥
प्रीतिवापीपयःपूराप्लवनैः पुलकाङ्किताः ।
ददुः 'प्राज्ञ'पदं तस्य श्रीहीरगुरवः स्वयम् ॥ २६ ॥
कलौ स्वकामिताप्राप्ते लोकानालोक्य सीदतः ।
पूर्णकामाश्चिकीर्षुस्तान् स्वःसुरद्रुमिवागतम् ॥ २७ ॥
स्वोदयाय कलिं लुप्त्वा किमु कर्तुं कृतं युगम् ।
नक्तं दिनमिवादित्यं धर्मं मूर्त्तमिवोद्गतम् ॥ २८ ॥
चतुर्थारकवल्लोकान् पञ्चमेऽप्यारकेऽथवा ।
अवतीर्णमिवोद्धर्तुं कृपया गौतमं पुनः ॥ २९ ॥
तपगच्छश्रिया लीलाललाममिव जङ्गमम् ।
यं सर्वोऽपि जनः स्नेहादैषीदेष निषेवितुम् ॥ ३० ॥—चतुर्भिः कलापकं ॥
वचनागोचरागण्यभाग्यसौभाग्यसेवधिः ।
दीक्षयामासिवानेषोऽनेकानिभ्यतनूभवान् ॥ ३१ ॥
द्विषां भानुरिवासह्यः सतां सौम्यस्तु चन्द्रवत् ।
इति सान्वर्थनामानं भानुचन्द्राभिधं बुधम् ॥ ३२ ॥
शासनोन्नतिरेतस्माद्भाविनीति विभाव्य तम् ।
प्रैषीदकब्बरक्ष्मापसन्निधौ हीरसूरिराट् ॥ ३३ ॥—युग्मम् ॥

प्रमाणीकृत्य तद्वाचं वाचंयमशिरोमणिः ।
अगाल्लाभपुरं प्रीत्या माकन्दं कीरवत् क्रमात् ॥ ३४ ॥
तत्र श्रद्धाधिकैः श्राद्धैः कृतप्रावेशिकोत्सवः ।
कुर्वन् भानुरिवोद्द्योतं स प्रतिश्रयमागमत् ॥ ३५ ॥
ततोऽर्हच्छासनौन्नत्यं कर्त्तुकामः क्रमेण सः ।
श्रीशेखधीसखद्वाराऽमिलद् भूजम्भविद्विपा ॥ ३६ ॥
वशीकृतेन्द्रियग्रामं प्रशान्तरसपूरितम् ।
जगदुद्धृतये धर्ममवतीर्णमिवात्मना ॥ ३७ ॥
अथो निर्ग्रन्थनाथं तं दर्शं दर्शं मुहुर्मुहुः ।
तर्काधीतीव कुरुते वितर्कानिति भूपतिः ॥ ३८ ॥–युग्मम् ॥
अद्वैतानां किमद्वैततयैवैकोऽवतीर्णवान् ।
द्वितीयः किं मृगाङ्को वा तृतीयः किमु नेत्रयोः ॥ ३९ ॥
चतुर्थो वा किमु ब्रह्म चन्द्रचूडमुरद्विपाम् ।
वेदानां पञ्चमः किं वा षष्ठः किं सुरभूरुहाम् ॥ ४० ॥
ऋतूनां सप्तमः किं वा वार्द्धीनां वा किमष्टमः ।
नवमः किं दिगीशानां निधीनां दशमः किमु ॥ ४१ ॥
विष्णोर्दशावताराणामसावेकादशः किमु ।
रुद्राणां द्वादशः किं वा किं वाऽर्काणां त्रयोदशः ॥ ४२ ॥
विश्वविश्वत्रये विश्वदेवानां किं चतुर्दशः ।
किं चतुर्दशरत्नानामयं पञ्चदशोऽथवा ॥ ४३ ॥
शरन्निशीथिनीनाथकलानां किमु षोडशः ।
क्षमाधुन्या धुनीशः किं धियां कोशः किमक्षयः ॥ ४४ ॥
यशःसुमनसः किं वा वृन्दारकमहीरुहः ।
अनेकगुणरत्नानां किं सङ्केतनिकेतनम् ॥ ४५ ॥–सप्तभिः कुलकम् ॥
सोत्साहस्तानिति प्राह पृथिवीपाकशासनः ।
कच्चिज्जागर्त्ति वो वार्त्तं वपुर्नाक्रामति क्लमः ॥ ४६ ॥
नास्ते वस्तपसां बाधः सुप्रसन्नं मनोऽस्ति वः ।
अस्मज्जनपदे धर्मः कच्चिद्वः सुखमेधते ॥ ४७ ॥
इदं निर्दिश्य दिल्लीशे मौनमालम्ब्य तस्थुषि ।
सहस्राक्षैर्मुमुक्षूणामाचचक्षे विशांपतिः ॥ ४८ ॥
परमाप्तवचःश्रेणीसुधापानविधायिनाम् ।
स्वर्गिणामिव नो वार्त्तमस्ति नास्ति पुनः क्लमः ॥ ४९ ॥
इन्द्रियाश्वान् निरीहत्वरज्वा यंत्रयतां स्वयम् ।
प्रवर्त्तन्ते विना विघ्नमनांसीव तपांसि नः ॥ ५० ॥

अर्थानामिह सर्वेषामनित्यत्वादिभावनैः ।
इवाम्भः कतकक्षोदैः सुप्रसन्नं मनोऽस्ति नः ॥ ५१ ॥
त्वय्यासमुद्रमेकातपत्रां धात्रीं प्रशासति ।
धर्मे विघ्नः कुतोऽस्माकं सिंहे गर्जति रङ्कुवत् ॥ ५२ ॥
इत्युक्तियुक्तिमाकर्ण्य महीशक्रश्चमत्कृतः ।
प्रमोदस्य परां कोटिमध्यगादवदत्पुनः ॥ ५३ ॥
भूषयन्तु भवन्तो मे सभां सौभाग्यशालिनः ।
प्रत्यहं त्रिदशावासप्रभोः सप्तर्षिभूरिव ॥ ५४ ॥
स्वयमेव समाहूय प्रोचे दौवारिकं नृपः ।
एते मत्पार्श्वमायान्तस्त्वया वार्या न जातुचित् ॥ ५५ ॥
ध्वनत्स्मरध्वजध्वानपूरिताशेषदिङ्मुखम् ।
प्राप्तश्रीशाहिसंमाना आययुस्ते प्रतिश्रयम् ॥ ५६ ॥
प्रत्यहं ते नृपाभ्यर्णं ततः प्रभृति वव्रजुः ।
निःप्रत्यूहमजायन्त श्रेयःकृत्यानि चाधिकम् ॥ ५७ ॥
अन्येद्युः प्रश्नयांचक्रुस्तानाऽऽहूय सगौरवम् ।
स्वयं व्युत्पित्सवः शेखाः षड्दर्शनसमुच्चयम् ॥ ५८ ॥
तदुक्तं सविशेषं तत् श्रुत्वा श्रीशेखपुङ्गवः ।
प्रोचे श्रीमन्मुखादेव शिक्षणीयमिदं मया ॥ ५९ ॥
प्रारेभे तल्लिपीकर्त्तुं श्रीशेखैः प्रत्यहं ततः ।
तद्दिनादभवत्तेषां प्रीतिः स्फीतिमतां मिथः ॥ ६० ॥
अन्तर्गड्ड स्वकीयस्यावस्थानं वीक्ष्य वाचकैः ।
स्वप्रस्थानकृते शेखाः प्रार्थिताः प्रीतिपूर्वकम् ॥ ६१ ॥
ततः प्रोचे धराधीशं शेखस्तज्जल्पितं रहः ।
कुर्वन्तु ते यथाभीष्टमित्युत्तरमदान्नृपः ॥ ६२ ॥
अद्यप्रभृति मत्पार्श्वे साम्प्रतं ये समागताः ।
रक्षणीयास्त एवेति तमूचे नृपतिः पुनः ॥ ६३ ॥
प्रोचे शेखैस्ततः शान्तिचन्द्रानाहूय सत्वरम् ।
श्रीमतां चलनाज्ञाभूद् भानुचन्द्रास्तु रक्षिताः ॥ ६४ ॥
ततः शेखैरनुज्ञाताः शान्तिचन्द्राः प्रतस्थिरे ।
क्रमेण गूर्जरं देशं प्रापुः प्रथितकीर्त्तयः ॥ ६५ ॥
ततः श्रीशेखसाहाय्यात् श्रेयःकृत्यान्यनेकशः ।
जायन्ते जलसंपर्कात् शश्वत् शस्याङ्कुरा इव ॥ ६६ ॥
नाम्नां सहस्रमन्येद्युर्द्विजातिभ्यो विवस्वतः ।
भूभुजा मार्गितं भूयो न प्राप्तं तैश्च कुत्रचित् ॥ ६७ ॥

भाग्याभ्युदयतस्तेषां मिलितः कोऽपि धीधनः ।
तेन दत्तं तदा तच्चैः श्रीशाहेः प्राभृतीकृतम् ॥ ६८ ॥
तद्वीक्ष्य संमदोद्रेकात् श्रीशाहिस्तानभाषत ।
'अध्येतव्यं मया कस्य सन्निधौ तन्निगद्यताम्' ॥ ६९ ॥
वशीकृतेन्द्रियग्रामो भूशायी ब्रह्मभृच्च यः ।
स एवात्राधिकारी स्यादित्युक्ते शाहिरब्रवीत् ॥ ७० ॥
'युक्ता भवन्त एवात्र भवन्तस्तादृशैर्गुणैः ।
पूज्यैरेव प्रतिप्रातः पाठनीयमिदं मम' ॥ ७१ ॥
इत्युदीर्य विभावर्यां भूपः शुद्धान्तमध्यगात् ।
हर्षोत्कर्षोल्लसद्वक्षा विबुधश्च प्रतिश्रयम् ॥ ७२ ॥
अश्रान्तानन्तपदवीलङ्घनैः श्रान्तवानिव ।
शशी शनैः शनैरस्ताचलचूलामथाऽऽश्रयत् ॥ ७३ ॥
गर्भाश्मगर्भचन्द्राभ(?)कल्पितोत्तंसिकेव सा ।
अस्ताचलश्रीर्भाति स्म मौलिलीलायितेन्दुना ॥ ७४ ॥
चन्द्रश्चङ्क्रमणक्लान्तं स्वाशनायितरोहितम् ।
वनाय मोक्तुमस्ताद्रेरध्यास्त किमधित्यकाम् ॥ ७५ ॥
इनोऽभ्युदयते भानुरितश्चन्द्रोऽस्तमीयते ।
इदं किमप्यनीदृक्षमहो विलसितं विधेः ॥ ७६ ॥
प्रेक्ष्य क्षपाक्षये चन्द्रं विद्राणं चन्द्रगोलिका ।
त्यक्त्वा कान्तं ययौ कापि पुंश्चलीव यदृच्छया ॥ ७७ ॥
तमीप्रियतमो मध्यं मत्यगूद्वीपवतीपतेः ।
जनिकर्तुर्निजस्येव मिलनाय समीयिवान् ॥ ७८ ॥
दत्वोदयं त्वमेवास्तं कथं दत्से प्रियस्य नः ।
तारका इत्युपालब्धुं भेजुरस्ताचलं किमु ॥ ७९ ॥
नक्षत्रपद्धतेः प्रातर्भ्रश्यन्तोऽम्बुधरादिव ।
क्षणाद्विलयमासेदुस्तारका करका इव ॥ ८० ॥
निशाशनायितेनाभ्रपथे तारकतन्दुलाः ।
दिनाननशकुन्तेन शंके कुक्षिमतीकृताः ॥ ८१ ॥
गह्वरे भूभृतां गुप्तं तामसास्तापसा इव ।
कृशाः किमु तपस्यन्ति पुनरभ्युदयाशया ॥ ८२ ॥
रजनीवियुजां जाने द्विजानामपशापतः ।
कैरवाक्षी क्षणाद्राज्ञः क्षीणतां प्रतिपेदुषी ॥ ८३ ॥
संसिसृक्षुः शशी कान्तां काममादनुरागवान् ।
इत्यालोकयितुं शंके तमी तमनुजग्मुषी ॥ ८४ ॥

तमसिन्या विधोः पत्युर्विरहासहमानया ।
प्रातःसन्ध्या बृहद्भानौ स्वतनुः किमहूयत ॥ ८५ ॥
उपभुज्य प्रियां प्राचीं वज्रिणा व्रजता दिवम् ।
व्युत्सृष्टमिव ताम्बूलं शोणिमा प्रातरुद्ययौ ॥ ८६ ॥
सन्ध्यारागारुणं जैनं पदं प्रातर्व्यजायत ।
अपूजि निर्जरैर्भक्तिप्रह्वैः किं कुङ्कुमद्रवैः ॥ ८७ ॥
अथो पाथोजिनीनाथोऽभ्युदियाय नभोऽङ्गणे ।
कपोलकुङ्कुमक्लिन्नं प्राच्याः किं कर्णकुण्डलम् ॥ ८८ ॥
द्यावाभूमीपराभूण्णं भूछायामरवैरिणम् ।
भेत्तुं व्यमोचि चण्डांशुचक्रं किं चक्रपाणिना ॥ ८९ ॥
शोणादीप्तिर्दिनेशस्याधाकुमारितराश्रियम् ।
कोकैर्दुःखानलज्वाला किमुद्गीर्णा सुहृत्पुरः ॥ ९० ॥
निजानुरागिणीर्वीक्ष्य दारान् स्मेरसरोजिनीः ।
किमुद्गीर्णोऽरुणज्योतीरागो राजीवबन्धुना ॥ ९१ ॥
कुर्व्वन्निव गिरेः शृङ्गे गैरिकावनिविभ्रमम् ।
ताम्बूलश्रियमास्येषु दिग्वधूनां दिशन्निव ॥ ९२ ॥
सीमन्तेषु मृगाक्षीणां सिन्दूरं पूरयन्निव ।
प्रातः प्रस्तारयन् भाति भानुमान् भानुविभ्रमम् ॥ ९३ ॥—युग्मम् ॥
वैतालिककलध्वानकृतनिद्रावधिस्ततः ।
सोऽपि तल्पात्समुत्तस्थौ मराल इव पङ्कजात् ॥ ९४ ॥
प्रारेभे भानुना व्योम्नि क्रमाच्चङ्क्रमणक्रमः ।
शाहिनापि प्रबुद्धेन बहिरागमनक्रमः ॥ ९५ ॥
नृपोऽम्बरलसल्लक्ष्मीः कुवार्णः कमलोदयम् ।
सिंहासनमलंचक्रे पूर्वाद्रिमिव भानुमान् ॥ ९६ ॥
इतो निःस्वाननिर्घोषैः शब्दाद्वैतं प्रसर्प्पति ।
इतः सर्वत्र धावन्ति प्रतीहारास्तु लक्षशः ॥ ९७ ॥
इतो यष्टिमवष्टभ्य स्थिताः सामन्तपार्थिवाः ।
वीक्षितुं लक्षशो लोका इतश्चायान्ति यान्ति च ॥ ९८ ॥
इतो गायन्ति गन्धर्वाः सुस्वरा इव किन्नराः ।
दर्शिताभिनया नृत्यं कुर्वते नर्त्तका इतः ॥ ९९ ॥
इतश्च वन्दिनो वाढं पठन्ति बिरुदावलीः ।
मुष्टामुष्टि मिथो मल्ला इतो युद्ध्यन्ति दुर्द्धराः ॥ १०० ॥
इतश्चाभ्रंलिहैः केतुव्रजैराच्छादितं नभः ।
इतो देशान्तरायातभूपाः प्राभृतपाणयः ॥ १०१ ॥

इतस्तुङ्गा भ्रमद्भृङ्गाः क्वचिद् वल्गन्ति दन्तिनः ।
इतो धावन्महाव्यालजातकोलाहलः क्वचित् ॥ १०२ ॥
इतो दासेरकारब्धयुद्धस्तब्धस्थितो जनः ।
प्रचण्डाः पर्वतप्राया इतो गर्जन्ति दन्तिनः ॥ १०३ ॥
भ्रमद्व्याघ्रव्रजक्ष्वेडात्रासिता जनता इतः ।
इत उच्चैःश्रवःप्रख्या हेषन्ते हर्षिता हयाः ॥ १०४ ॥
इत्थमाविर्भवन्नैककौतुकाकृष्टमानसः ।
अकब्बरमहीशस्य राजलोको व्यराजत ॥ १०५ ॥
नाम्नां सहस्रमध्येतुमुद्यतस्तिग्मरोचिषः ।
विस्मृतान्यरसस्तत्र श्रीशाहिस्तानजूहवत् ॥ १०६ ॥
भक्तिप्रह्वमनाः सम्यग् रवेरभिमुखः स्थितः ।
अध्यगीष्ट मुखात्तेषां मूर्द्धबद्धाञ्जलिस्ततः ॥ १०७ ॥
पाठनात् प्रत्यहं प्रातः प्रभूणां प्रौढपर्षदि ।
शुभोदर्कः प्रतापार्कः श्रीगुरूणामदीप्यत ॥ १०८ ॥
ततः स्फीतिमती जज्ञे तीर्थकृच्छासनोन्नतिः ।
ननर्त्त श्रीगुरोः कीर्त्तिर्नटीव भुवनत्रये ॥ १०९ ॥
अन्येद्युस्ते नृपं प्रोचुर्दीनानुद्धर्त्तुमित्सवः ।
अष्टाह्निकादिने दानं दत्तं शतगुणं भवेत् ॥ ११० ॥
तदाकर्ण्याब्रवीद्भूमानौपवस्त्रं विधाय तत् ।
दुःखितेभ्यः प्रदातव्यं मया स्वर्णादिकं महत् ॥ १११ ॥
ततः स्नात्वा सभासीनः श्वेतवस्त्रविभूषितः ।
दीनेभ्यः स्वर्णमुद्राणां षट्सहस्रीमदत्त सः ॥ ११२ ॥
साग्रहं स्वर्णमुद्रां तां दीयमानां महीभुजा ।
न लल्ुस्ते ततस्तेनाज्ञायि यन्निःस्पृहा इमे ॥ ११३ ॥
तदैवाजीजकोकानामिति विज्ञप्तिरागमत् ।
आजौ जामं विनिर्जित्य गृहीतस्तज्जनोऽखिलः ॥ ११४ ॥
तन्निशम्योल्लसद्दर्पप्रकर्षाकुलितः प्रभुः ।
श्रीगुरून् व्याजहारार्हं पूर्णपात्रं प्रगृह्यताम् ॥ ११५ ॥
लब्धलक्ष्यैः स तैः प्रोचे मुच्यतामनुगृह्य माम् ।
प्रसन्नीभूय सौराष्ट्रराष्ट्रबन्दीकृतो जनः ॥ ११६ ॥
इतो बन्दीजनाः सर्वे मद्विपद्देशवर्त्तिनः ।
इतश्चैषां महापुंसां दाक्षिण्यमतिदुस्त्यजम् ॥ ११७ ॥

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१ उत्सवेषु सुहृद्भिर्यद्बलादाकृष्य गृह्यते । वस्त्रमाल्यादि तत्पूर्णपात्रं पूर्णानकं च तत् ॥ १ ॥–टिप्पणी ।
२ अवगरसैः ।–टिप्पणी ।

इत्यालोच्य क्षणं तस्थौ धरित्रीरमणः स्वयम् ।
मा भवत्प्रार्थनाभङ्गो विमृश्येत्यवदत् पुनः ॥ ११८ ॥
मोचनं बन्दिवृन्दानां कियन्मात्रमिदं पुनः ।
भवत्प्रार्थनया सर्वः सौराष्ट्रोऽपि प्रदीयते ॥ ११९ ॥
तस्मिन्नेव क्षणे तेषां बद्धबन्दिविमुक्तिकृत् ।
सौवमुद्राङ्कितं कृत्वा स्फुरन्मानं स दत्तवान् ॥ १२० ॥
ते च तत्प्रेषयांचक्रुर्गुरोर्गुर्जरमण्डले ।
स्वीयं च सर्वदेशेषु शरच्चन्द्रोज्ज्वलं यशः ॥ १२१ ॥
इतो लाभपुरद्रङ्गे नासीत्पूर्वं प्रतिश्रयः ।
इति व्यचिन्तयच्चित्तेऽन्यदा ते तच्चिकीर्षवः ॥ १२२ ॥
म्लेच्छा मिथ्यादृशश्चान्येऽप्यस्मद्धर्मद्विषो यतः ।
कर्तुं शक्यो विना शक्तिं ततो नात्र प्रतिश्रयः ॥ १२३ ॥
अत्रार्थे किमु कर्त्तव्यमित्युपाये कृताशयाः ।
ययुः श्रीमत्सुरत्राणाध्यापनाय चिरेण ते ॥ १२४ ॥
महीन्द्रस्तांश्चिराऽऽयातान् गुरून् न्यजीगदत्ततः ।
चिरेणाद्यागतास्तत्र किं निदानं निगद्यताम् ॥ १२५ ॥
विस्तीर्णेऽपि पुरे दूरे स्थानं सङ्कीर्णमस्ति नः ।
तत्रापि तन्न चात्मीयं नानुकूलश्च तत्पतिः ॥ १२६ ॥
तच्चिन्ताव्याकुलस्वान्ततयैवाद्य स्थितश्चिरम् ।
तेषामित्युक्तमाकर्ण्य पूर्णप्रेमाऽवदन्नृपः ॥ १२७ ॥
सुधोज्ज्वलानि सौधानि रम्यहर्म्याणि चाश्रमाः ।
सन्ति मे यद्भवद्योग्यं स्थानं तत् प्रतिगृह्यताम् ॥ १२८ ॥
विभाव्येत्यात्मनीनं तन्नायतौ ग्रहणं यतः ।
ततस्तैस्तत्कृते भूमिः प्रार्थिता भूभुजः पुरः ॥ १२९ ॥
तदा तां तद्वचो भूमानुरीकृत्य प्रदत्तवान् ।
प्रारब्धश्च ततः संघैर्मध्येद्रङ्गं प्रतिश्रयः ॥ १३० ॥
शनैः शनैर्वर्द्धमानः प्रत्यहं तन्मनोरथैः ।
क्रमेण पूर्णतां प्राप शुक्लपक्षे शशीव सः ॥ १३१ ॥
यस्मिन्नभ्रंलिहैः शृङ्गैः स्फटिकोपलनिर्मितैः ।
इत्याशङ्किष्ट पुर्लोकः किमसौ स्फटिकाचलः ॥ १३२ ॥
तारासु तन्दुलभ्रान्त्या यदुच्चैः शिखरस्थिताः ।
तुण्डं ताण्डवयामासुर्मुग्धाः सर्वेऽपि पत्रिणः ॥ १३३ ॥
शातकुम्भमयैर्यत्र कलशैः शिखरस्थितैः ।
अशङ्कि विस्मितैर्लोकैः शतसूर्यं नभस्तलम् ॥ १३४ ॥

श्रीशान्तिस्वामिनश्चैत्यं तन्मध्ये च विनिर्ममे ।
तथैवोद्भासितं स्वर्णकलशैरुल्लसद्ध्वजैः ॥ १३५ ॥
प्रासादमौलिमारुह्य नृत्यन्त्याः सुकृतश्रियः ।
लोलं हस्तमिव प्रेक्ष्य तद्ध्वजं मुमुदे जनः ॥ १३६ ॥
तच्चारुतोरणस्तम्भभाजो वन्दनमालिकाः ।
लक्ष्म्याः स्वभावलोलायाः केलिदोलाकलां ललुः ॥ १३७ ॥
चतुर्विधस्य सङ्घस्यानेकधा धर्मकर्मभिः ।
तत्रैकं छत्रमालोक्य साम्राज्यं धर्मभूपतेः ॥ १३८ ॥
मनोरथतरुर्जज्ञे श्रीगुरूणां फलेग्रहिः ।
तत्प्रत्यूहकृतां तत्रावकेशी कुदृशां पुनः ॥ १३९ ॥—युग्मम् ।

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अन्यदा मूलनक्षत्रे वृद्धसूनोर्महीभुजः ।
अभूत्तस्य कृपासिन्धोर्दुहिता दैवयोगतः ॥ १४० ॥
तत्पितुः किंचिदादिष्टं कष्टं शिष्टजनैस्ततः ।
आहूय श्रीगुरून् प्रोचे श्रीशाहिः संसदि स्थितः ॥ १४१ ॥
विघ्नध्वंसकृते कश्चित्प्रतीकारो विधीयताम् ।
महीशस्तैरिति प्रोचे ततस्तद्विघ्नशान्तये ॥ १४२ ॥
अष्टोत्तरशतस्नात्रविधानाज्जिनमंदिरे ।
विघ्नाः सर्वे विलीयन्ते तामसास्तरणेरिव ॥ १४३ ॥
जगाद जगतीजानिः प्रसन्नवदनस्ततः ।
त्वर्यतां त्वर्यतामत्र विलम्बो नैव युज्यते ॥ १४४ ॥
द्रष्टुकामो भवत्स्नात्रविधिं युष्मदुपाश्रये ।
अहमप्यागमिष्यामि शेखूजीसहितः स्वयम् ॥ १४५ ॥
तत्कृत्यकरणादेशः श्रीशाहेर्गुरुभिस्तदा ।
योग्योऽयमिति विज्ञाय थानसिंहस्य दापितः ॥ १४६ ॥
लम्भमानैर्मणिमुक्ताजालैः स्वर्णांशुकैः पुनः ।
अथैत्य थानसिंहस्तं प्रतिश्रयमभूषयत् ॥ १४७ ॥
शिल्पिभिः कारितस्तत्र मण्डपश्च महीभुजः ।
श्रेयःश्रियं वरीतुं किं स्वयंवरणमण्डपः ॥ १४८ ॥
एतद्व्यतिकरेऽनेककौतुकालोकलालसा ।
त्रिलोकी चित्रदम्भेन मण्डपे किमुपेयुषी ॥ १४९ ॥
विस्तीर्णोऽपि स सङ्कीर्णो बभूवानेकनागरैः ।
भाविश्रीवाचकागण्यपुण्याकृष्टैरिवागतैः ॥ १५० ॥

निशि तारैरिवाकाशो भ्रियमाणः स निर्भरम्।
सन्महोमिलितै रेजे पौरैर्जानपदैर्जनैः ॥ १५१ ॥
इतः खरतरश्राद्धमुख्यो मान्यश्च भूभुजाम् ।
तत्कृते कर्मचन्द्रोऽपि प्रेषितस्तत्र शाहिना ॥ १५२ ॥
वाद्यमानमहावाद्यरवैः पूरितदिक्पथः ।
चतुरङ्गचमूचक्रभारैराक्रान्तभूतलः ॥ १५३ ॥
पदातीभूतसामन्तपार्थिवैः परिवेष्टितः ।
अथो महीमहेन्द्रोऽपि स्वयं तत्र समीयिवान् ॥ १५४ ॥–युग्मम् ।
उत्क्षिप्यमाणराजार्हधूमव्याप्तघनाश्रयम् ।
श्रेयःपात्रं व्यधुः स्नात्रं थानसिंहादयस्ततः ॥ १५५ ॥
श्रीशेखूजीजुषः शाहेस्तस्थुषः श्रीजिनाग्रतः ।
भक्तामरमहास्तोत्रमश्रावि गुरुभिः स्वयम् ॥ १५६ ॥
अथो गर्भगृहात् शाहिरागमद्रङ्गमण्डपम् ।
प्राग्गिरेः कन्दरक्रोडाद्भास्वानिव नभोऽङ्गणम् ॥ १५७ ॥
शाहिश्च शाहिजातश्च तस्थिवांसौ गुरोः पुरः ।
तत्र शोभां लभेते स्म सूर्याचन्द्रमसाविव ॥ १५८ ॥
इतस्तत्र कृतस्नात्रः स्थानसिंहः शुभाशयः ।
गजांश्च तुरगान् रम्यान् पुरः शाहेरढौकयत् ॥ १५९ ॥
त्रयोदशशतस्वर्णमुद्राणां मौक्तिकस्रजम् ।
मंत्रीशः शाहिजातस्य कर्मचन्द्रोऽप्यढौकयत् ॥ १६० ॥
प्रत्येकं ढौकयांचक्रुरन्येऽपि श्राद्धपुङ्गवाः ।
नानास्वर्णाम्बरस्वर्णभूषणानि यथोचितम् ॥ १६१ ॥
ततः स्नात्रजलं स्वर्णपात्रस्थं प्रीतिपूर्वकम् ।
निधाय नेत्रयोः पश्चात्प्रैषीदन्तःपुरे नृपः ॥ १६२ ॥
इतो जयजयारावं पेठुर्मङ्गलपाठकाः ।
नृत्यं वितेनिरे वारवध्वो देव्य इवागताः ॥ १६३ ॥
चक्रिरे स्वस्तिकश्रेणीं मौक्तिकैः सधवाः स्त्रियः ।
बबन्धुश्चाम्रपत्राणां तोरणानि च मालिकाः ॥ १६४ ॥
अवाद्यन्त पुनर्वीणामृदङ्गाद्या सरध्वजाः ।
ययाचे याचकश्रेणी दत्ताः कासरिहस्तकाः ॥ १६५ ॥
इत्थं स्नात्रोत्सवे तस्मिन् शुशुभे संप्रतिश्रयः ।
स्कन्धावार इव प्रौढप्रमोदाभिधभूपतेः ॥ १६६ ॥
इवाब्दः स्वर्णधाराभिर्वर्षन् हर्षप्रकर्षतः ।
अथो पृथ्वीपतिः प्रापदनुज्ञाप्य गुरून् गृहे ॥ १६७ ॥

ततः स्वश्रेयसः श्रेणीवल्ली विस्तारमीयुषी ।
शाहेश्च शाहिजातस्य बभूव नवपल्लवा ॥ १६८ ॥

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अन्यदानन्यराजन्यपूर्णायां पर्षदि स्थितम् ।
गुरवोऽध्यापयांचक्रुः प्रातः पृथ्वीपुरन्दरम् ॥ १६९ ॥
मुहुर्मुहुर्महानन्दपीयूषलहरीमिव ।
प्रसन्नां श्रीगुरोर्मूर्तिं दर्शं दर्शं जहर्ष सः ॥ १७० ॥
मुखाब्जविलसद्वाणीं रणन्नूपुरहारिणीम् ।
उज्जगार गिरं कर्णसुधां स वसुधाधवः ॥ १७१ ॥
युष्माकं संप्रदायेऽस्मिन् समग्रगुणशालिनाम् ।
सार्वभौममिवास्माकं किमुत्कृष्टतरं पदम् ॥ १७२ ॥
अस्त्याचार्यपदं मुख्यमुपाध्यायपदं पुनः ।
तेषामित्युक्तमाकर्ण्य भूयो भूमानजीगदत् ॥ १७३ ॥
परभागवतां तत्रभवतां भवतां पुनः ।
प्रोक्तयोरनयोर्मध्ये किमास्ते तन्निगद्यताम् ॥ १७४ ॥
गुर्वायत्ततयाऽस्माकमवस्थानाच्च दूरतः ।
अप्येकमनयोर्नैवास्माकमद्याप्यजायत ॥ १७५ ॥
तन्निशम्यावदद्भूमान् भूयोभूयं कृताग्रहः ।
तर्हि दत्तं तदस्माभिराचार्यपदमस्तु वः ॥ १७६ ॥
तदाचार्यपदं नैवास्माकमौचित्यमश्नुति ।
तज्जुषः सन्ति तद्योग्या यतः श्रीहीरसूरयः ॥ १७७ ॥
इत्यालोक्य नृपस्तेषां निःस्पृहत्वमलौकिकम् ।
अजोषिष्ट समज्यायामस्तवीच्च पुनः पुनः ॥ १७८ ॥
अन्येद्युः सर्वभूपश्रीहृतिदूतीभवन्मतिः ।
उपाध्यायपदं तेषां शेखः शाहेरदापयत् ॥ १७९ ॥
महेन महतोपेत्य स्वयमेव प्रतिश्रयम् ।
श्राद्धान् सर्वान् समाहूय तच्च सर्वमचीकथत् ॥ १८० ॥
तद्वचःश्रवणात्ते च प्रमोदभरमेदुराः ।
ननृतुर्जलदध्वानादिव सर्वेऽपि केकिनः ॥ १८१ ॥
अथौचित्यविदां मुख्यैस्तैरभाषीति धीसखः ।
पारंपर्यागतास्माकं रीतिरेषैव वर्त्तते ॥ १८२ ॥
पदप्रदानप्रभृतिगुर्वायत्तं न चान्यतः ।
लिखित्वा तन्नृपादिष्टं ज्ञाप्यमस्मद्गुरोरिदम् ॥ १८३ ॥

श्रीशेखस्तच्चिकीः शाहेः स्फुरन्मानमलीलिखत् ।
श्रीगुरोः प्रेषयांचक्रे राजधन्यपुरे पुनः ॥ १८४ ॥
आकलय्य प्रमेयं तत् स्फुरन्मानान्तरस्थितम् ।
प्रमाणीकृत्य सल्लेहं श्रीशाहेरनुशासनम् ॥ १८५ ॥
वासं प्रतिष्ठितं प्रेष्य श्रीहीरगुरवः स्वयम् ।
लेखद्वारा ततस्तेषामुपाध्यायपदं ददुः ॥ १८६ ॥–युग्मम् ।
यत्कीर्त्तिं नरनिर्जरोरगवधूप्रारब्धनूतस्तुतिं
श्रुत्वाऽस्यामनुरागितां त्रिभुवने विभ्रत्यदभ्रां हृदा ।
शर्वाणीरमणस्तदश्रवणतो मूर्द्धस्थसिद्धापगां
कुर्वाणां बधिरत्वमुद्धतरवैस्तारं गर्जैर्गर्हति ॥ १८७ ॥

इति श्रीतपागच्छे पातिसाहिश्री अकब्बरप्रतिबोधदायक महोपाध्यायश्री ५ श्रीभानुचन्द्रगणिप्रभावकपुरुषचरिते पण्डितश्रीहानर्षिगणिप्रभृतिपट्टपरम्पराप्रादुर्भावनश्रीशाहिमिलनसूर्यसहस्रनामाध्यापनाष्टोत्तरशतस्नात्रविधापनप्रतिश्रयागमनोपाध्यायपदप्रदापनादिवर्णनो नाम द्वितीयः प्रकाशः ।

॥ तृतीयः प्रकाशः ॥

अथो यथाजनिष्ट श्रीसिद्धाद्रेः करमोचनम् ।
तथोच्यते यतो न स्यादायतौ संशयो नृणाम् ॥ १ ॥
ज्ञानं विना परोदन्तः सम्यग् ज्ञातुं न शक्यते ।
जाह्नवी वदेकोऽपि शतधा भिद्यते हि सः ॥ २ ॥
अन्यदोर्वीपतिः प्रातः पर्षदि प्रौढविक्रमः ।
बद्धमूर्द्धाञ्जलिक्ष्मापसहस्रैः सेवितक्रमः ॥ ३ ॥
मौक्तिकश्रेणियुक्तेन सितच्छत्रेण शोभितः ।
शशिनेव सपर्यार्थमागतेन समं ग्रहैः ॥ ४ ॥
चलैश्चन्द्रोज्ज्वलैश्चारुचामरैः कृतविभ्रमः ।
जाह्नवीयैरिवाजिह्मैः प्रवाहैस्तुहिनाचलः ॥ ५ ॥
अदूष्यदूष्यभृन्मुक्तदूषणः स्फारभूषणः ।
सुरेन्द्र इव शैलेन्द्रं सिंहासनमशिश्रियत् ॥ ६ ॥–चतुर्भिः कलापकम् ।
इतः सप्रश्रयं द्वाःस्थ इति प्रणयगदन्नृपम् ।
कश्मीरादागतं कश्चिद् द्वारि तिष्ठति वारितः ॥ ७ ॥
आदिदेश विशामीशो मुच्यतां मुच्यतां हि सः ।
अथौत्सुक्यादगादेप सहर्पः पर्पदन्तरे ॥ ८ ॥
स सभ्रान्तः सभासद्भिः क्वचिन्नीलाश्मकुट्टिमे ।
जलभीत्योद्धरन् वासः सहासमवलोकितः ॥ ९ ॥
आकाशस्फटिकस्तम्भसवलितांगतया क्वचित् ।
अन्यत्रापि चचारासौ न्यस्तहस्तः पुरः पुरः ॥ १० ॥
रत्नस्तम्भमालम्बि प्रतिबिम्बमवेक्ष्य सः ।
कृच्छ्रेण जज्ञे विज्ञोऽपि तत्त्वतः पृथिवीपतिम् ॥ ११ ॥
नमस्कृत्य नृपं पुञ्जीभूतहारः स भूतले ।
वेत्रिविज्ञापितस्थाने तस्थावूर्द्धंदमस्ततः ॥ १२ ॥
नृपस्तं प्रत्यभाषिष्टाम्भोदगम्भीरया गिरा ।
अभ्युपेतो मदभ्यर्णं किमुद्दिश्य प्रकाश्यताम् ॥ १३ ॥
जगद्गीतगुणग्रामं पूर्वं कर्णातिथीकृतम् ।
अथो दृग्विषयीकर्तुं साक्षात्त्वामभ्युपागमम् ॥ १४ ॥
इत्याकर्ण्य पुनर्लब्धवर्णः प्रणयगदन्नृपः ।
कश्मीरे किमिवाश्चर्यं दृष्ट्वा त्वं दृष्टवानसि ॥ १५ ॥
प्रालेयधवलैः शैलैर्विशालैरुज्ज्वलः क्वचित् ।
विभ्रमस्तमरैर्युष्मद्यशो[भि]रिव सर्वतः ॥ १६ ॥

प्रफुल्लैः पिञ्जरीभूतः क्वचित्कुङ्कुमभूरुहैः ।
रक्तैरुद्यत्प्रतापैस्ते पिण्डीभूय स्थितैरिव ॥ १७ ॥
स्थाने स्थाने लसल्लक्ष्मीः प्रफुल्लैः पङ्कजव्रजैः ।
त्वन्मुखाम्भोरुहश्रीभिर्जितैस्तत्र स्थितैरिव ॥ १८ ॥
युष्मन्मुखमिव ब्रह्मपुत्र्या प्रत्यक्षमाश्रितः ।
देश एवायमाश्चर्यमयः सर्वोऽपि किं ब्रुवे ॥ १९ ॥—चतुर्भिः कलापकम् ।
तन्निशम्य स तच्चेता जज्ञे तद्दर्शनोत्सुकः ।
विशिष्य धीसखैः शेखमुख्यैरुत्साहितः पुनः ॥ २० ॥
अथ प्रास्थानिके लग्ने कृतप्रस्थानमङ्गलः ।
चचाल क्ष्मापतिर्दिश्युत्तरस्यामुग्रशासनः ॥ २१ ॥
नेदुस्तदा रिपुप्राणप्रयाणपटहोपमाः ।
निःस्वाननिकराः शब्दैरुदरंभरयो दिशाम् ॥ २२ ॥
चेले समन्ततस्तेन सामन्तैश्च समं ततः ।
सितांशुनेव नक्षत्रैः स्फुरत्तेजोमयात्मभिः ॥ २३ ॥
अथ प्रतस्थे वेगेन हास्तिकं गर्जितोर्जितम् ।
प्रत्यर्थिक्षितिभृत्तेजोदाववारिदमण्डलम् ॥ २४ ॥
संसिच्य मदपाथोभिः संवीक्ष्य श्रुतिमारुतैः ।
करिणः कम्पयामासुः शीतार्तामिव मेदिनीम् ॥ २५ ॥
मारुतस्य मुखे धूलिं क्षिपद्भिश्चरणोद्धताम् ।
तरङ्गैरिव पाथोधिस्तुरङ्गैः(°रगैः)श्चलितं तदा ॥ २६ ॥
निजानाकारयन्तोऽथ कारयन्तो गतेर्जवम् ।
ध्वजाञ्चलैश्चलैश्चेलुः समेनैव पथा रथाः ॥ २७ ॥
प्रभुप्रदत्तसद्दूष्ये वसन्तः शेखसन्निधौ ।
अत्याग्रहवशात् शाहेर्गुरवोऽपि प्रतस्थिरे ॥ २८ ॥
स्थिरामस्थिरयद् वेगात् तच्चचाल बलं तदा ।
उच्चधूलिभरैरब्धिं गम्भीरमगभीरयत् ॥ २९ ॥
गाम्भीर्यं दर्शयन्तोऽपि तदा सैन्यैः कदर्थिताः ।
तत्कालं कलयामासुः कलुषत्वं जलाशयाः ॥ ३० ॥
क्रमेण भम्भरोपान्ते वीक्ष्य सैन्यं श्रमाकुलम् ।
दिनानि कतिचित्तस्थौ तद्विश्रान्तिकृते नृपः ॥ ३१ ॥
विमलाद्रिमहातीर्थमात्मसात्कर्तुमुद्यतैः ।
कृताः खरतरैस्तत्रोपायाः प्रच्छन्नवृत्तिभिः ॥ ३२ ॥
ज्ञात्वा गुरुभिरप्येवं विज्ञप्तः शेखधीसखः ।
अस्माकं पुण्डरीकाख्यं तीर्थमेते जिघृक्षवः ॥ ३३ ॥

अथातर्कित एवासौ प्रतस्थे भूपतिस्ततः ।
तथैव गुरवश्चेलुस्तस्थुस्तत्रैव ते पुनः ॥ ३४ ॥
पर्वतान् रत्नपञ्चाल-पीरपञ्चालसंज्ञितान् ।
बहूनुल्लङ्घयन्मार्गे प्राप श्रीनगरं प्रभुः ॥ ३५ ॥
आगतेऽर्कदिने प्रातस्तन्नामाध्यापनादनु ।
विज्ञप्तिविषयीचक्रुर्गुरवस्तं विशांपतिम् ॥ ३६ ॥
अस्ति शत्रुञ्जयस्तीर्थं देशे सौराष्ट्रनामनि ।
तद्यात्रां कर्त्तुमनसः सन्ति श्रीहीरसूरयः ॥ ३७ ॥
भागधेयस्तदध्यक्षैर्गृह्यते प्रतिमानुपम् ।
प्रसद्य प्रीणनीयास्ते प्रभुभिस्तद्विमोचनात् ॥ ३८ ॥
श्रीगुरूक्तं तदाकर्ण्य समस्दीनेति विश्रुतम् ।
खानाजमसुतं ज्येष्ठं व्याजहारेति भूविभुः ॥ ३९ ॥
श्रीगुरौ हीरसूरीन्द्रे तत्र यात्रार्थमागते ।
श्रद्धावतां न केषाञ्चिद्ग्राह्यं शुल्कमतः परम् ॥ ४० ॥
मदुक्तोदन्तसंयुक्तं पत्रं सौवपितुस्त्वया ।
भानुचन्द्रमुनीन्द्राय लिपीकृत्य प्रदीयताम् ॥ ४१ ॥
इत्युक्त्वा तं गतः शाहिः शुद्धान्तं सोऽपि तत्क्षणात् ।
तल्लिखित्वा ददौ तेषां तैः पुनः प्रेषितं गुरोः ॥ ४२ ॥
अथो खरतरैरीर्ष्याभरैस्तत्क्षन्तुमक्षमैः ।
विभुर्विज्ञपयांचक्रे दीनैर्दीनतरैः स्वरैः ॥ ४३ ॥
युष्मत्सेवैकचित्तानां नित्यमाशीर्विधायिनाम् ।
देव ! शत्रुञ्जयस्तीर्थं दीयतामनुगृह्य नः ॥ ४४ ॥
कुत्रास्ति बत तत्तीर्थमित्यूचे यावता नृपः ।
श्रीशेखस्तावताऽकस्मादित्याख्यदसमंजसम् ॥ ४५ ॥
भूरिशुल्कागमात्तत्र भूयान् लाभोऽस्ति भूभुजाम् ।
तन्निशम्य विमृश्यान्तः किञ्चिदित्याह तं नृपः ॥ ४६ ॥
मुनीनामात्मनीनां तत्र यात्रार्थमीयुषाम् ।
न ग्राह्यं शुल्कमित्युक्त्वा शाहिः शुद्धान्तमीयिवान् ॥ ४७ ॥
तत्तीर्थमात्मसात्कर्त्तुं प्रत्यहं गुरवस्ततः ।
प्रारेभिरे वरीवस्यां श्रीशेखस्य विशेषतः ॥ ४८ ॥
अथ तत्रास्ति कासारः पारावार इवापरः ।
जैनलङ्काभिधः कश्चित्पञ्चाशत्क्रोशविस्तृतः ॥ ४९ ॥

तद्दिदृक्षोत्सुकः सत्रा सामन्तैर्गुरुभिश्च सः ।
यानपात्रस्थितस्तत्र प्रस्थितो वारिवर्त्मना ॥ ५० ॥
अन्यः सैन्यजनः सर्वः प्राचालीत्तत्तटाध्वना ।
एकेनैव दिवा शाहिर्जैनलङ्कामुपागमत् ॥ ५१ ॥
स देशः सर्वदेशेषु प्रकृत्यैवास्ति शीतलः ।
तत्रापि वर्त्तते पद्माकरस्त्वेष विशेषतः ॥ ५२ ॥
यत्रावश्यमवश्यायवृष्टिरुच्चैः प्रजल्पतः ।
न चात्र संशयोऽद्राक्षं तामहं स्वदृशा यतः ॥ ५३ ॥
हिमान्युद्रेकतस्तेन भूधना अपि जज्ञिरे ।
तत्र सर्वेऽपि शीतार्त्ताः का कथा तु तपस्विनाम् ॥ ५४ ॥
तदन्तःसौधमासाद्य भूपतिः सपरिच्छदः ।
नानाफलरसास्वादैराददे जन्मनः फलम् ॥ ५५ ॥
अतिशैत्यवशात्प्रातः परिम्लानतरान् गुरून् ।
दर्शं दर्शं दृशा क्ष्मापः सौवाभ्यर्णमजूहवत् ॥ ५६ ॥
सहासवचनोल्लेखैर्भूपतिस्तानभाषत ।
अन्यैर्लेभे फलास्वादः शीतास्वादस्तु वोऽभवत् ॥ ५७ ॥
प्रौढपर्षत्स्थिता [ः] सूर्यनामाध्यापनतः परम् ।
लब्धलक्षास्तदा तं ते संप्राप्यावसरं जगुः ॥ ५८ ॥
जनाः सर्वेऽपि युष्माभिरर्थिनोऽप्यर्थिनः कृताः ।
अहं चैकस्तथैवास्थां यन्नासं किञ्चिदीहितम् ॥ ५९ ॥
यतः–त्वयि वर्षति पर्जन्य ! सर्वेऽपि पल्लविता द्रुमाः ।
अस्माकमर्कपत्राणां पूर्वपत्रेऽपि संशयः ॥ ६० ॥
उत्तुङ्गो सरलतरू फलभरभारेण नमिअसव्वंगो ।
खुज्जो फलं न पावइ ता किं दोसो तरुवरस्स ॥ ६१ ॥
तन्निशम्यावदद्भूमान् वदान्यत्वेन लज्जितः ।
प्रार्थयध्वं यदिष्टं स्यात् तत् प्रयच्छाम्यहं पुनः ॥ ६२ ॥
त्यक्तसावद्ययोगानां भैक्ष्यमात्रोपजीविनाम् ।
नार्थः केनापि नः किन्तु शुल्कं तीर्थस्य मुच्यताम् ॥ ६३ ॥
द्रव्योपलब्धिर्महती तत्रेत्युक्तवति प्रभौ ।
अवोचन् गुरवस्त्वेतत् सर्वशुल्कपुरः कियत् ॥ ६४ ॥
विहस्येषत्ततः शेखधीसखं शाहिरादिशत् ।
पत्रं कृत्वाऽर्प्यतामेषां तत्तीर्थकरमुक्तिकृत् ॥ ६५ ॥
विज्ञप्तिं कृतवन्तस्ते यतः शाहेः पुनः पुनः ।
अतः स शेखस्तन्नाम्ना तल्लिपीकर्तुमुद्यतः ॥ ६६ ॥

केनाप्यकृतपूर्वं तन् महत् कार्यमभूद्यतः ।
अतः श्रीहीरसूरीणां नाम्नैवालेखयन् स्वयम् ॥ ६७ ॥
तत्समक्षं लिपीकृत्य तत् प्रदर्श्य महीभुजे ।
तन्मुद्रां कारयित्वा च तेषामर्पितवांश्च सः ॥ ६८ ॥
तैः पुनस्तन्नृपादिष्टपुरुषैः प्रेषितं गुरोः ।
आचन्द्रार्कं चिरस्थायि सर्वत्र स्वं यशः पुनः ॥ ६९ ॥
स्फुरन्मानाप्तसन्मानास्ततः श्रीहीरसूरयः ।
नैकदेशागतैः सङ्घैस्तीर्थयात्रां प्रचक्रिरे ॥ ७० ॥
सर्वेषामपि जैनानां तत्र यात्रार्थमीयुषाम् ।
ततःप्रभृति सिद्धाद्रौ करमुक्तिः प्रवर्त्तते ॥ ७१ ॥

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अथ प्रतस्थे पृथ्वीशो यानपात्रैर्यदृच्छया ।
कलहंस इवैतस्मात् कासाराच्च विनिर्ययौ ॥ ७२ ॥
ततः स्वसैनिकैरेकपदे प्राप्तै रराज सः
नक्षत्रैर्युगपत्प्राप्तैरिव नक्षत्रनायकः ॥ ७३ ॥
पश्यन् काश्मीरकेदारान् विस्मेरान् विस्मयावहान् ।
शनैः शनै रोहितासाभिधं दुर्गमियाय सः ॥ ७४ ॥
अविच्छिन्नप्रयाणैश्च सर्वत्राज्ञां प्रवर्त्तयन् ।
क्रमात् शाहिरलंचक्रे पुरं लाभपुराभिधम् ॥ ७५ ॥
पराक्रमाक्रान्तसमस्तशत्रुक्ष्माशक्रचक्रः क्षितिपालशक्रः ।
एकातपत्रां बुभुजे धरित्रीमकब्बरो बर्बरवंशहंसः ॥ ७६ ॥

॥ इति महोपाध्यायश्रीसिद्धिचन्द्रगणिविरचिते श्रीशत्रुञ्जयादिसमस्ततीर्थकरमोचनाद्यनेकसुकृतकारि-
महोपाध्यायश्रीभानुचन्द्रगणिप्रभावकपुरुषचरिते पातिशाहिअकबरजलालदीन-
कश्मीरदेशगमन-नानाश्चर्यविलोकन-श्रीशत्रुञ्जयतीर्थकर-
मोचनादिवर्णनो नाम तृतीयः प्रकाशः ॥ ३ ॥

॥ चतुर्थः प्रकाशः ॥

अथान्येद्युः सभासीनः श्रीमान् शाहिः शुभाशयः ।
श्राद्धं दुर्जनशल्याख्यं समाहूयेदमब्रवीत् ॥ १ ॥
सर्वाङ्गीणगुणग्रामभाग्यसौभाग्यशालिना ।
श्रीहीरसूरिणा पट्टे स्वकीये स्थापितोऽस्ति कः ॥ २ ॥
सोऽवादीदुग्रवैराग्यसेवधिर्विजितेन्द्रियः ।
कामप्रदोऽपि निष्कामः सगुणोऽप्यगुणस्तथा ॥ ३ ॥
अश्राद्धोऽपि च सश्राद्धः सत्सङ्गरोऽप्यसङ्गरः ।
सूरिर्विजयसेनाख्यस्तत्पट्टे राजतेऽधुना ॥ ४ ॥
एतत्तदुक्तमाकर्ण्य हर्षोल्लसितमानसः ।
तदाहूतिकृते शाहिः स्फुरन्मानमलीलिखत् ॥ ५ ॥
प्रादात् श्रीभानुचन्द्राणां स्फुरन्मानं प्रगे प्रभुः ।
प्रेष्यं विजयसेनाख्यसूरेरित्युक्तिपूर्वकम् ॥ ६ ॥
शाहिविज्ञापितप्रेष्यप्राणिना प्रहितं च तत् ।
तत्प्राप्यानन्तरं तेऽपि चलनोपक्रमं व्यधुः ॥ ७ ॥
विहगैर्वर्द्धितोत्साहैस्ततपुरात् ते प्रतस्थिरे ।
सार्द्धं परःशतैः शिष्यैः करीन्द्राः कलभैरिव ॥ ८ ॥
ववृधे व्रजतां तेषां प्रतापः प्रतिपत्तनम् ।
प्रतिमण्डलमुष्णांशोरिवोदीचीं प्रसर्पतः ॥ ९ ॥
पदे पदे च श्रीसङ्घदीयमानधनोत्करैः ।
यदुपास्तिकृतोऽभूवन् याचका अप्ययाचकाः ॥ १० ॥
गान्धर्वैर्वाद्यमानानामातोद्यानां पथि स्वनैः ।
नादानुविद्धसारङ्ग इवोत्कर्णो जनोऽभवत् ॥ ११ ॥
तद्देशनासुधापानविधानाज्जज्ञिरे जनाः ।
उत्तीर्णात्यन्तमिथ्यात्वगरलाः सरलाः पथि ॥ १२ ॥
इत्थं यथेष्टं ते लाभमर्जयन्तः पथि क्रमात् ।
श्रीमल्लाभपुरोपान्तं प्रापुः सूरिपुरन्दराः ॥ १३ ॥
सुरत्राणैरनुज्ञाताः शेखसैन्यसमन्विताः ।
अभ्येत्यानंसिषुः सूरीन् भानुचन्द्राख्यवाचकाः ॥ १४ ॥
सूरयः शाहिना साकं हर्षोत्कर्षादमीमिलन् ।
सद्गुणै रञ्जितस्तेषां सोऽपि सत्कृतिमातनोत् ॥ १५ ॥

ततस्ते तदनुज्ञाता महामहपुरःसरम् ।
प्रतिश्रयमलंचक्रुर्मराल इव मानसम् ॥ १६ ॥
ततः श्रीवाचकद्वारा मिलिताः शाहिना समम् ।
तेषामन्तिपदां मुख्याः श्रीनंदिविजयाः पुनः ॥ १७ ॥
अवधानकलां तेषां वीक्ष्य विश्वम्भरापतिः ।
विस्मितः 'खु स्फ ह मे'ति तदा तन्नाम निर्ममे ॥ १८ ॥
ततोऽसहिष्णुभिस्तेषां विप्रैर्माहात्म्यमद्भुतम् ।
रामदासमहाराजद्वारेति ज्ञापितं प्रभोः ॥ १९ ॥
वेदबाह्या इमे नैवोपासकाः परमात्मनः ।
जातुचिन्नैव कुर्वन्ति प्रणिपातं प्रभोरपि ॥ २० ॥
तन्निशम्य सुरत्राणः क्रोधारुणितलोचनः ।
सर्वं सापेक्षमप्राक्षीत् सूरीनाहूय तत्पुनः ॥ २१ ॥
तन्निशम्योत्तरं श्रीमत्सूरयस्तमवादिषुः ।
मन्यामहे वयं सर्वे स्पर्द्धयेति वदन्त्यमी ॥ २२ ॥
भट्टाचार्यः प्रभोरेवं तन्निशम्य तदाऽवदत् ।
एभिः स्वीकृतमास्येन शास्त्रे त्वेषां न विद्यते ॥ २३ ॥
ततोऽभ्यर्णस्थितं शेखं पृथ्वीशः प्रोचिवानिति ।
युष्माभिरेव कर्त्तव्यो भट्टाचार्योक्तनिर्णयः ॥ २४ ॥
अथ तानवदत् शेखो निविश्याऽऽस्थानमण्डपे ।
विचार्यतां समं विप्रैर्यदि वः संमतः शिवः ॥ २५ ॥
तर्काधीती ततस्तत्र गर्वप्रोन्नतकन्धरः ।
भट्टाचार्याभिधः पूर्वं सूरीन् पर्यनुयुक्तवान् ॥ २६ ॥
जगत्कर्तृत्वतोऽस्माभिः शिवः साध्यस्तदत्ययात् ।
युष्माभिरुच्यते काऽत्र युक्तिस्तत्राथ ते जगुः ॥ २७ ॥
तारतम्यं त्विदः क्वापि विश्रान्तं परिमाणवत् ।
नोचेत्तरतमध्वानवाच्यत्वं नोपपद्यते ॥ २८ ॥
अस्तीह कश्चित् पुरुषः सर्वभावोपदर्शकः ।
द्रष्टृत्वतारतम्यस्य विश्रान्तेरीश्वरश्च सः ॥ २९ ॥
किञ्च वः संमतं युक्तियुक्तं न प्रतिभासते ।
विचार्यमाणमीशस्य कर्तृत्वं जगतां यतः ॥ ३० ॥
"धर्माधर्मौ विना नाङ्गं विनाङ्गेन मुखं कुतः ।
मुखाद्विना न वक्तृत्वं तच्छास्तारः परे कथम् ॥ ३१ ॥
अदेहस्य जगत्सर्गे प्रवृत्तिरपि नोचिता ।
न च प्रयोजनं किञ्चित् स्वातन्त्र्यान्न पराज्ञया ॥ ३२ ॥

क्रीडया चेत्प्रवर्त्तेत रागवान् स्यात् कुमारवत् ।
कृपयाऽथ सृजेत्तर्हि सुख्येव सकलं सृजेत् ॥ ३३ ॥
दुःख-दौर्गत्य-दुर्योनि-जन्मादिक्लेशविह्वलम् ।
जनं तु सृजतस्तस्य कृपालोः का कृपालुता ! ॥ ३४ ॥
कर्मापेक्षः सृजेत्तर्हि न स्वतन्त्रोऽस्मदादिवत् ।
कर्मजन्ये च वैचित्र्ये किमनेन शिखण्डिना ॥ ३५ ॥
अथ स्वभावतो वृत्तिरवितर्क्या महेशितुः ।
परीक्षकाणां तर्ह्येष परीक्षाक्षेपडिण्डिमः ॥ ३६ ॥
सर्वभावेषु कर्तृत्वं ज्ञातृत्वं यदि संमतम् ।
मतं नः सन्ति सर्वज्ञा मुक्ताः कायभृतोऽपि च ॥ ३७ ॥
कर्तृत्वानभ्युपगमाद् वयं नैते निरीश्वराः ।
न ह्येकधर्मास्वीकारे धर्म्मिणः स्यादपह्नवः ॥ ३८ ॥
अन्यच्च—कर्तृत्वास्वीकृतेः पुंसि जडायां प्रकृतौ पुनः ।
तदङ्गीकारतः साङ्ख्याः कथमीश्वरवादिनः ॥ ३९ ॥
वेदोक्तकर्मजनितापूर्वोत्पन्नमिदं जगत् ।
इति ब्रुवाणा औलुक्याः कथमीश्वरवादिनः ॥ ४० ॥
मायाविनिर्मितं विश्वमकर्तृत्वं जगत्प्रभोः ।
वेदान्तिनो मन्यमानाः कथमीश्वरवादिनः ॥ ४१ ॥"
इत्यादियुक्तिशक्त्योघैः प्रहताः प्रतिवादिनः ।
भट्टाचार्यादयः सर्वे वीक्ष्यापन्नास्तदाऽभवन् ॥ ४२ ॥
शेखेनाऽथ समुत्थाय विज्ञप्तः क्षितिनायकः ।
एतैः स्वशास्त्रमध्यस्थमेवोक्तं स्वामिनोऽग्रतः ॥ ४३ ॥
ततः स्युर्जयजयारावप्रतिध्वनितदिङ्मुखाः ।
माङ्गल्यधवलध्वानाकृष्टपौरवधूजनाः ॥ ४४ ॥
वाद्यमानघनातोद्यनिर्घोषैः पूरिताम्बराः ।
आलोक्यमाना लोकेन विस्मयाल्लोलमौलिना ॥ ४५ ॥
बन्दिवृन्दमुखोद्घुष्टा वादिवादजयोर्जिताः ।
प्रतिश्रयमलंचक्रुः सूरयः शाहिसत्कृताः ॥ ४६ ॥—त्रिभिर्विशेषकम् ।
अस्तमेति सहस्रांशुः सम्प्राप्तः पश्चिमां दिशम् ।
तच्चित्रं तामपि प्राप्य प्रतापो ववृधे गुरोः ॥ ४७ ॥

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अथान्येद्युः समाहूय प्रीत्या सूरिपुरन्दरान् ।
श्रीमानकब्बरक्ष्मापः सानन्दमिदमब्रवीत् ॥ ४८ ॥

प्रमाणीकृत्य मद्वाक्यं पूर्वं श्रीहीरसूरयः ।
श्रीमतां भानुचन्द्राणामुपाध्यायपदं ददुः ॥ ४९ ॥
अस्मद्वाक्यादुपाध्यायपदस्यानन्दपूर्वकम् ।
नन्दिर्युष्माभिरेतेषां यथाविधि विधीयताम् ॥ ५० ॥
सविशेषं पुनः शेखं विशेषज्ञमभाषत ।
युष्माभिस्तन्महः कार्यं स्वयं गत्वा प्रतिश्रयम् ॥ ५१ ॥
तदाकर्ण्य समुत्कर्णः सकर्णगजकेसरी ।
श्रीसूरिर्मन्त्री शेखश्च सद्यस्तत्प्रत्यपद्यत ॥ ५२ ॥
ततः श्रीसूरयः शेखमन्त्री च सपरिच्छदः ।
राज्ञो निर्देशमासाद्य प्रतिश्रयमशिश्रियुः ॥ ५३ ॥
राजन्यहास्तिकाश्वीय-नैकतूर्यादिडम्बरम् ।
स गुणी प्रगुणीचक्रे महोत्सवविधित्सया ॥ ५४ ॥
मन्त्रिणा सार्द्धमभ्येयुर्महेभ्याः श्राद्धपुङ्गवाः ।
शर्वरीसार्वभौमेन नभोमार्गे ग्रहा इव ॥ ५५ ॥
तेष्वासन् शासने जैने लीना मीना इवाम्बुनि ।
स्थानसिंहादिमा मान्या अमात्या इव भूपतेः ॥ ५६ ॥
अरंतुदं कुपक्षाणामिवासेचनकं सताम् ।
यथाशक्त्युत्सवं कर्तुं काङ्क्षन्तस्तन्मुनेस्तदा ॥ ५७ ॥
निर्शितायसशल्यानि हृदि मिथ्यादृशामिव ।
आनयन्ति स्म ते तूर्याण्यकब्बरमहीह्ररेः ॥ ५८ ॥
अथ श्रीसूरयस्तेषामु पा ध्या य पदस्य ते ।
नन्दिमानन्दसम्पूर्णां रचयांचक्रिरेतराम् ॥ ५९ ॥
ददौ वृहद्वर्द्धमानविद्यामेतस्य सूरिराट् ।
जातवेदाः स्फुरज्ज्योतिर्निकेतनमणेरिव ॥ ६० ॥
किन्नर्य्य इव नागर्य्यो जगुर्गीतिं पिकीकणाः ।
पौरीभिर्दीयते स्माशीरक्षतक्षेपपूर्वकम् ॥ ६१ ॥
त्रिलोकीमपि कुर्वाणं तत्र चित्रीकृतामिव ।
नेत्र-श्रोत्रसुधास्यन्दि तौर्यत्रिकमजायत ॥ ६२ ॥
श्रीशेखोऽप्यथ निःशेषहल्लेल्लोल्लेखभूपितः ।
मार्गणेभ्यस्तुरङ्गाणां प्रादादष्टोत्तरं शतम् ॥ ६३ ॥

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१ अशीचकारेत्यर्थः ।–टिप्पणी । २ राज्ञोऽपत्यानि पुमांसो वा राजन्याः ।–टि० । ३ आडम्बरमित्यर्थः ।–टि० । ४ इव यथा चन्द्रेण ग्रहाः समायान्तीत्यर्थः ।–टि० । ५ तदासेचनकं यस्य दर्शनाद् दृग् न तृप्यति ।–टि० । ६ तीक्ष्णलोहसंधिशल्यानि ।–टि० । ७ अकब्बरमहीन्द्रस्य–टि० । ८ इव यथा जातवेदाः अग्निः निकेतनमणेः दीपस्य स्फुरज्ज्योतिर्ददातीत्यर्थः ।–टिप्पणी ।

तन्निरीक्षणसंप्राप्तलोकानां श्रीफलैः पुनः ।
रूप्यमुद्रायुतैर्युक्त्या स्वयं चक्रे प्रभावनाम् ॥ ६४ ॥
जृम्भकव्रजवज्जन्मोत्सवे शम्भोर्वणिग्वराः ।
ववर्षुः स्वर्णधाराभिस्तस्मिन्नन्दिमहोत्सवे ॥ ६५ ॥
गो-महिष्यादिजन्तूनां वधव्यापेधसूचकम् ।
श्रीशाहिना स्फुरन्मानं दत्वा संमानपूर्वकम् ॥ ६६ ॥
सूरयः समनुज्ञाता जग्मुर्गूर्जरमण्डले ।
रक्षिताः सन्निधावेव श्रीनन्दिविजयाः पुनः ॥ ६७ ॥

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इतश्च हीरसूरीन्द्रैर्विमृश्येति मुहुर्मुहुः ।
विनेयानां न चैतेषां लाभो लाभपुरेऽभवत् ॥ ६८ ॥
दीक्षां दत्वा ततस्तेषां प्रहितौ प्रीतिपूर्वकम् ।
सहोदरौ भावचन्द्र-सिद्धिचन्द्राभिधौ शिशू ॥ ६९ ॥
तयोर्ज्यायान् गुरोर्वैयावृत्त्यादिप्रविधानतः ।
श्लाघ्यमानोऽस्ति सर्वत्र नन्दिषेण इवापरः ॥ ७० ॥
कनीयांस्तु समग्रश्रीसुभगो विश्वविश्रुतः ।
अनन्यलभ्यसौन्दर्यन्यत्कृतश्रीतनूद्भवः ॥ ७१ ॥
जगन्नयनपीयूषकलशैरनिशं भृशम् ।
सिच्यमानः क्रमेणाथ ववृधे कल्पवृक्षवत् ॥ ७२ ॥
परस्परस्पर्द्धयेवावर्द्धन्तः सकलाः कलाः ।
यद्यप्यत्र तथाप्युच्चैरद्भुतः प्रतिभागुणः ॥ ७३ ॥
उपायचतुरा यस्य धिषणा सर्वतोमुखी ।
यत्पुरोऽभय-रोहादिप्रतिभा वर्णिकायते ॥ ७४ ॥
अन्येद्युः कौतुकायातं सिद्धिचन्द्रमुनिं नृपः ।
पुरः स्मरमिवाद्राक्षीद्भवभीत्या धृतव्रतम् ॥ ७५ ॥
रूपातिशयविस्फूर्त्तौ तस्य मूर्त्तौ नरेशितुः ।
स्पर्द्धयेवाक्षियुग्मस्य जगाम स्थिरतां मनः ॥ ७६ ॥
आनन्दामृतमग्नस्य लीनं तस्य मनस्तथा ।
यथा गुरुं च विश्वं च स्वं च नो बुबुधे तदा ॥ ७७ ॥
अप्राक्षि च मुनीन्द्राणां–'द्विपेष्विव सुरद्विपः ।
सुधांशुरिव धिष्ण्येषु त्रिदिवाद्रिरिवाद्रिषु ॥ ७८ ॥
शालिधान्यमिवान्नेषु कल्पद्रुम इव द्रुषु ।
अम्भोधिष्विव दुग्धाब्धिश्चम्पकः कुसुमेष्विव ॥ ७९ ॥

हिरण्यमिव लोहेषु रसेष्विव सुधारसः ।
मुख्यः सर्वकुमारेषु कोऽयं मुनिकुमारकः ?' ॥ ८० ॥
ततः श्रीवाचकैरूचे–'प्रकृत्या विनयान्वितः ।
अष्टावधानविज्ञानमल्लीदाममधुव्रतः ॥ ८१ ॥
मच्छिष्यः सिद्धिचन्द्रोऽयं वैराग्यादाहृतव्रतः ।
साम्प्रतं गूर्जरत्रातो मत्समीपमुपागतः' ॥ ८२ ॥
तस्यादृष्टचरं दृष्ट्वा सौन्दर्यं हृदि विस्मितः ।
स्नेहेन शाहिनाऽऽहूय निर्निमेषं निरीक्षितः ॥ ८३ ॥
अन्तःसभमथाहूय समक्षं सर्वभूभुजाम् ।
अवधानविधानादिपरीक्षां कृतवान् प्रभुः ॥ ८४ ॥
अतुलां तत्कलां चैनां दर्शं दर्शं चमत्कृतः ।
विख्यातं 'खु स्फ ह मे'ति तस्य नाम प्रदत्तवान् ॥ ८५ ॥
भूयोभूयस्तमित्याह प्रसन्नवदनः प्रभुः ।
'त्वया मत्सूनुभिः सार्द्धं स्थेयमत्रैव नित्यशः' ॥ ८६ ॥
कदाचित् शाहिनाऽऽहूतः कदाचन पुनः स्वतः ।
असावन्तःसभं गच्छन्नधीयानश्च तिष्ठति ॥ ८७ ॥
महाभाष्यादिकान्येष नाना व्याकरणानि च ।
नैषधादीनि काव्यानि तर्कांश्चिन्तामणीमुखान् ॥ ८८ ॥
काव्यप्रकाशप्रमुखानलङ्काराननेकशः ।
छन्दःशास्त्राण्यनेकानि नाटकान्यपि लीलया ॥ ८९ ॥
अध्यैष्ट सर्वशास्त्राणि स्तोकैरेव दिनैस्ततः ।
शाहिना प्रेरितोऽत्यन्तं सत्वरं पारसीमपि ॥ ९० ॥
आह्वत्येव वृहद्भानुर्विद्युतेव बलाहकः ।
ज्योत्स्नयेव निशारत्नं तयाऽत्यर्थं व्यराजत ॥ ९१ ॥
अथो महीन्द्रमाज्ञाप्य श्रीनन्दिविजयाः पुनः ।
श्रीमत्सूरीश्वरोपान्तं जग्मुर्गूर्जरमण्डलम् ॥ ९२ ॥

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इतश्च हीरसूरीन्द्राः स्वर्गलोकमशिश्रियन् ।
अनाकर्ण्य तदाकर्ण्य धराधीशः शुचं व्यधात् ॥ ९३ ॥
अप्राक्षीदश्रुपूर्णाक्षो वीक्षापन्नश्च वाचकान् ।
'कुत्र ग्रामे ययुर्देवभूयं श्रीहीरसूरयः' ॥ ९४ ॥
विलक्षा जगदुस्तेऽपि–'राष्ट्रे सौराष्ट्रनामनि ।
विद्यते वन्दिरं द्वीपं परीतं परितोऽब्धिना ॥ ९५ ॥

अस्ति तन्निकषा ग्रामो धाम यः सर्वसम्पदाम्
ऊना नाम्ना महिम्ना तु पुरुहूतपुरोपमः ॥ ९६ ॥
निरवर्त्तत निर्वाणं तत्र तेषां महात्मनाम् ।
तद्देहस्याग्निसंस्कारस्तस्यैवोपवने पुनः ॥ ९७ ॥
आश्चर्यं तच्चिताधूमश्लेषान्माकन्दपादपाः ।
अकालेऽपि फलन्ति स्म श्रीगुरूणां प्रभावतः ॥ ९८ ॥
तत्र स्तूपकृते तेषां भूमिरीप्सत् प्रदीयताम्' ।
आकर्ण्य क्ष्मापतिः श्रीमद्वाचकेन्द्रादिदं वचः ॥ ९९ ॥
'दशवीघा'मितक्षेत्रपत्रं कृत्वा प्रदत्तवान् ।
रङ्गचन्द्रनिजभ्रातृहस्ते तत्प्रेषितं च तैः ॥ १०० ॥
तस्मिन् ग्रामे ततः स्तूपं चक्रे पत्राह्यनन्तरम् ।
भक्तियुक्तेन सङ्घेन विमानं स्वर्गिणामिव ॥ १०१ ॥

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इतः कश्मीरकिञ्जल्कपुष्पोद्गमदिदृक्षया ।
प्रतस्थे पृथिवीनाथः पुनः श्रीनगरं प्रति ॥ १०२ ॥
अमन्दानन्दसंपूर्णः शाहिः सत्कृत्य वाचकान् ।
सार्द्धमाकारयामास सिद्धिचन्द्रसमन्वितान् ॥ १०३ ॥
पठन्तः पारसीग्रन्थास्तत्तनूजाङ्गजैः[1] समम् ।
प्रातः पूर्वदिनाभ्यस्तं पुरः श्रावयतः प्रभोः ॥ १०४ ॥
कुर्वतश्च वरीवस्यां[2] शाहेः स्नेहार्द्रचेतसः ।
प्रसिद्धिः सिद्धिचन्द्रस्य सर्वत्र ववृधेतराम् ॥ १०५ ॥
पर्वतान् रत्नपंजाल-पीरपंजालकादिकान् ।
हिमैरभ्रंलिहै[3]स्तुङ्गशृङ्गानुल्लङ्घ्य दुर्गमान् ॥ १०६ ॥
क्रमाद्गत्वाथ कश्मीरं दृष्ट्वा काश्मीरभूरुहान्[4] ।
प्रफुल्लकुसुमामोदलोलरोलम्ब[5]चुम्बितान् ॥ १०७ ॥
स्थित्वा च कतिचिन्मासांस्तत्राश्चर्यदिदृक्षया ।
प्रत्यावृत्त्य पुनर्लाभपुरं शाहिरभूषयत् ॥ १०८ ॥–त्रिभिर्विशेषकम् ।
कुरङ्गक्रीडयाऽऽसक्तः कुरङ्गेणान्यदा नृपः ।
शृङ्गाग्रेण तथा विद्धो यथा मूर्च्छामुपेयिवान् ॥ १०९ ॥
तत्प्रघातप्रतीकारानन्तर्द्धाम विधापयन् ।
[6]सपत्राकृतितस्तस्थौ पञ्चाशद्दिवसान्नृपः ॥ ११० ॥

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१ तनूजाङ्गजाः पुत्रपुत्राः ।–टि० । २ वरीवस्या सेवा ।–टि० । ३ अभ्रं आकाशं लिहन्ति चुम्बन्तीत्यभ्रंलिहानि ।–टि० । ४ केसरवृक्षान् ।–टि० । ५ रोलम्बा भ्रमराः ।–टि० । ६ 'सपत्राकृति-निष्पत्राकृती त्वत्यंतपीडने' इत्यभिधानचिन्तामणिः ।–टि० ।

अन्येषां गमनाभावात्तत्राविश्रम्भतः[1] स्थितम् ।
श्रीशेखसहितैः श्रीमद्वाचकैरेव सन्निधौ ॥ १११ ॥
सोऽभवत् पूर्वपुण्येनोल्लाघः[2] पुण्यचिकीः[3] पुनः ।
गवां पञ्चशतं प्रैषीद्दानार्थं तत्प्रतिश्रये[4] ॥ ११२ ॥
ददुस्ते सुरभीः[5] सर्वाः श्राद्धद्वारा द्विजन्मनाम् ।
नटीव तत्पुरे सा तत्कीर्त्तिरद्यापि नृत्यति ॥ ११३ ॥
अन्यदा हास्तिकाश्वियानेकराजन्यकैर्नृपः ।
[6]चलामप्यचलां कुर्वन्नुग्रसेनपुरं ययौ ॥ ११४ ॥
भानुचन्द्रा अपि श्रीमत्सिद्धिचन्द्रसमन्विताः ।
समीयुः शाहिना सार्द्धं पाठयन्तश्च तत्सुतान्[7] ॥ ११५ ॥
सिद्धिचन्द्रोपरि स्नेहस्तत्र शाहेर्महानभूत् ।
यदीहां चक्रिरे पौत्रा[8]स्तदुत्सङ्गे[9]ऽपि वर्द्धिताः ॥ ११६ ॥
तत्र चिन्तामणेश्चैत्यं प्रारब्धमपि तज्ज्ञैः ।
शाहिर्व्युद्ग्राहितो मिथ्यादृष्टिभिस्तन्यवारयत् ॥ ११७ ॥
कृतवांस्तत्पुनः सद्यः शाहेर्विज्ञप्तिपूर्वकम् ।
सिद्धिसौधसमारूढं सिद्धिचन्द्रः स्वशक्तितः ॥ ११८ ॥

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इतः सौराष्ट्रराष्ट्रेऽस्मिन् तीर्थे श्रीविमलाचले[11] ।
चैत्यं तन्मूलचैत्यान्तः प्रकुर्वद्भिः स्वगर्वतः ॥ ११९ ॥
बभूव श्रीतपागच्छश्रद्धालूनां मनस्विनाम्[12] ।
सार्द्धं खरतरश्राद्धैरतुलः कलहोदयः ॥ १२० ॥
कथंचिदात्मनः कार्यविलम्बेनापि विद्विषाम् ।
क्षतिः[13] कार्यस्य कार्येति स्मृत्वा नीतिविदां वचः ॥ १२१ ॥
अस्मिन्नतः परं नव्यं चैत्यं न क्रियतामिति ।
श्रीवाचकवराः शाहेः स्फुरन्मानमकारयन् ॥ १२२ ॥
अथ प्रतस्थिवान् जेतुं दाक्षिणात्यनृपान्नृपः ।
चतुरङ्गचमूचक्रैर्युक्तश्चक्रीव मूर्त्तिमान् ॥ १२३ ॥
प्रयाणैश्च रिपुप्राणप्रहाण[14]प्रवणैः क्रमात् ।
गोपाचलेति विख्यातं दुर्गदुर्गम[15]मुपागमत् ॥ १२४ ॥

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१ विश्रंभो विश्वासः ।–टि० । २ उल्लाघः नीरोगः ।–टि० । ३ पुण्यं चिकीर्षतीति पुण्यचिकीः ।–टि० । ४ प्रतिश्रय उपाश्रयः ।–टि० । ५ सुरभयो गावः ।–टि० । ६ पृथ्वी ।–टि० । ७ शाहिपुत्रान् ।–टि० । ८ पौत्राः पुत्रपुत्राः ।–टि० । ९ उत्सङ्ग अङ्कः ।–टि० । १० उग्रसेनपुरप्रभाद्धजनैः ।–टि० । ११ श्रीशत्रुञ्जयतीर्थे ।–टि० । १२ मानवतामित्यर्थः ।–टि० । १३ क्षतिः हानिः ।–टि० । १४ प्रहाणो विनाशं ।–टि० । १५ दुर्गो वप्रः–दुःखेन गम्यते इति दुर्गः ।–टि० ।

तत्र चाद्रिं[1] समुत्कीर्य केनचिज्जैनभूभुजा ।
निर्मापितानि विद्यन्ते जैनबिम्बानि लक्षशः ॥ १२५ ॥
तानि व्यङ्गानि संवीक्ष्य विहितानि दुरात्मभिः ।
अवोचत् खेदभृत् क्ष्माभृद्वाचकान् स्वच्छमानसः ॥ १२६ ॥
'यो गुणी प्रगुणी कुर्याद् बिम्बान्येतानि बुद्धिमान् ।
तस्मै मत्कोशतो द्रव्यं प्रयच्छामि यथेप्सितम्' ॥ १२७ ॥
इत्थं तस्मिन्नुत्तमत्वाविसंवादिप्रवादिनि ।
तस्मै तत्कृत्ययोग्यं ते श्राद्धमेकमदर्शयन् ॥ १२८ ॥
तेन श्राद्धेन तद्द्रव्यात् तत् कृत्यमचिरात्कृतम् ।
विलम्बः सर्वथा धर्मे यतो नौचित्यमश्नुते ॥ १२९ ॥
उर्वीमुर्वीमथानुर्वीकुर्वन् सैन्यभरैर्निजैः ।
श्रीवर्हानपुरं भूभृत् प्रवर्हः प्राप्तवान् क्रमात् ॥ १३० ॥
ततो दुर्गं विनिर्जित्यासेराख्यं स्वीयदोर्बलात् ।
सैन्यमुखान् पुरः प्रेष्य स्वयं तत्रैव तस्थिवान् ॥ १३१ ॥
पाठयन्तश्च तत्पौत्रान् श्रीमन्तो वाचका अपि ।
तस्थुस्तत्रैव तत्पार्श्वे सिद्धिचन्द्रसमन्विताः ॥ १३२ ॥
दत्तान्यदैन्यैस्तत्सैन्यैरथो युध्वा विजिग्यिरे ।
दाक्षिणात्या नृपाः सर्वे दुर्गदुर्गाधिवासिनः ॥ १३३ ॥

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अन्यदा धर्मसंवादसादरं क्ष्मापुरन्दरम् ।
पूर्वं तत्रत्यसंघेन प्रणुन्ना गुरवोऽवदन् ॥ १३४ ॥
'श्रीवर्हानपुरे भूरि भूरिभिर्भरितेऽभितः ।
वर्तन्ते रम्यहर्म्याणि महेभ्याश्च सहस्रशः ॥ १३५ ॥
सर्वदर्शनिदेवानां नैकदेवकुलानि च ।
प्रासादः किन्तु जैनानामस्मिन्नैकोऽपि विद्यते' ॥ १३६ ॥
तेन कस्मादिति प्रोक्ते तैरूचेऽनार्यवारणात् ।
विहितोऽप्येकशः पूर्वं पातितस्तैर्दुरात्मभिः ॥ १३७ ॥
तन्निशम्याभवद्भूमान् विषन्न(ण्ण)हृदयस्ततः ।
चिकीर्षुस्तत्पुरं जैनप्रासादैर्भूरिभूषितम् ॥ १३८ ॥
स्वीयाधिकारिणस्तेषां श्राद्धानाहूय भूपतिः ।
तत्कृत्यकरणादेशं प्रादादत्युग्रशासनः ॥ १३९ ॥
प्रमाणीकृत्य निर्देशं प्रभोस्तेऽपि प्रचक्रिरे ।
मन्यमानाः स्वयं धन्यं प्रासादान् सप्रतिश्रयान् ॥ १४० ॥

१ अद्रिः पर्वतः ।-टि० ।

तथाहि–

श्रीश्रीमालकुलाम्भोजभास्करः श्राद्धशेखरः ।
कंसारपाटके चक्रे जयराजः प्रतिश्रयम् ॥ १४१ ॥
श्रीसङ्घाधिपतिस्तत्र रिखुस्तस्यैव संनिधौ ।
भीडिभञ्जनपार्श्वस्य प्रासादं निरमीमयत् ॥ १४२ ॥
श्राद्धो दुर्जनशल्यस्तु मान्योऽमात्य इव प्रभोः ।
गिरेः शृङ्गमिवोत्तुङ्गं पीठे चैत्यमचीकरत् ॥ १४३ ॥
बिम्बमानाय्य रा(आ?)मेरात् श्रीशैवेयजगत्प्रभोः ।
तत्र च स्थापितं मूलनायकत्वेन वाचकैः ॥ १४४ ॥
अमात्रश्रद्धया श्राद्ध्या तत्रैवोच्चैरकार्यत ।
गौरीति ख्यातया चैत्यमन्यया च प्रतिश्रयः ॥ १४५ ॥
इत्थं श्रीपाठकप्रष्ठोपदेशात्तत्र जज्ञिरे ।
प्रासादोपाश्रयादीनि श्रेयःकृत्यान्यनेकशः ॥ १४६ ॥
कैलाशाचलसंकाशाः प्रासादाः सप्रतिश्रयाः ।
सन्ति ते तत्पुरेऽद्यापि श्रीगुरोर्यशसामिव ॥ १४७ ॥
अथ प्रतस्थे पृथ्वीशः कृतार्थः पार्थविक्रमः ।
वाचकेन्द्रैस्तु तत्रैव शरीरास्वास्थ्यतः स्थितम् ॥ १४८ ॥
सिद्धिचन्द्रान् सहादाय सस्नेहं पार्थिवः क्रमात् ।
उग्रसेनपुरं प्राप पौरक्ल्प्तोरुगौरवः ॥ १४९ ॥
सिद्धिचन्द्राः स्थितास्तत्र कुर्वन्तः शासनोन्नतिम् ।
अन्यानपेक्षया धर्मधुरं धौरेयवद्दधुः ॥ १५० ॥

यतः–

मदसिक्तमुखैर्मृगाधिपः करिभिर्वर्त्तयते स्वयं हृतैः ।
लघयन् खलु तेजसा जगन्न महानिच्छति भूतिमन्यतः ॥ १५१ ॥

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इतश्चाजीजकोकाख्यतनूजः खुरमाभिधः ।
उपत्यकास्थितं चैत्यं विमलाद्रेरपातयत् ॥ १५२ ॥
अधित्यकामूलचैत्यं काष्ठैस्त्वापूर्य सर्वतः ।
इयेष वह्निसात्कर्तुं यावदत्यन्तदुष्टधीः ॥ १५३ ॥
श्रीमद्विजयसेनाख्यसूरीणां लेखहारकः ।
आगत्य सिद्धिचन्द्राणां तावल्लेखं प्रदत्तवान् ॥ १५४ ॥
तदन्तर्लिखितं तं च वृत्तान्तमवबुध्य ते ।
गत्वा कृत्वा च विज्ञप्तिं शाहेः पत्रमकारयन् ॥ १५५ ॥

तत्पत्रप्रेषणादेव सिद्धिचन्द्रैर्विनिर्ममे ।
शत्रुञ्जयगिरेर्मूलचैत्योपद्रववारणम् ॥ १५६ ॥
तीर्थरक्षादिकृत्यं तत् कर्तुं तैरेव शक्यते ।
गजव्यापादनं यस्मात् सिंहैरेव विधीयते ॥ १५७ ॥

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अन्यदाऽनन्यसौजन्यस्नेहोल्लासवशंवदः ।
स्मृत्वा श्रीवाचकेन्द्राणां शाहिर्लेखमलीलिखत् ॥ १५८ ॥
'स्मर्त्तव्योऽहं त्वया स्नेहान्न स्मरिष्याम्यहं पुनः ।
स्मरणं चेतसो धर्मस्तच्चेतो भवता हृतम्' ॥ १५९ ॥
इत्याद्यनेकच्छेकोक्तिप्रेमाविर्भावकं च तत् ।
प्राप्य हृत्यर्थमेतेऽपि तूर्णं तत्र समाययुः ॥ १६० ॥
आलोक्य श्रीगुरून् सोऽपि प्रेम्णाऽऽलिङ्ग्योल्लसन्मुदा ।
उत्कल्लोलाम्बुधेर्लीलामधाच्चिरमथाभ्यधात् ॥ १६१ ॥
'सद्यः प्रसद्य मत्पौत्राध्यापनागमनादिभिः ।
पूर्ववत् प्रीणनीयोऽहं'–ततस्तेऽपि तथा व्यधुः ॥ १६२ ॥

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अत्रान्तरे च सूरीणामिति लेखः समागमत् ।
प्रत्यादेशात् पुरा शाहेर्नव्यप्रासादनिर्मितेः ॥ १६३ ॥
कर्मस्थायकरैः कर्मस्थायं कर्त्तुं न शक्यते ।
ततः कार्यं यथा शत्रुञ्जये स्याच्चैत्यनिर्मितिः ॥ १६४ ॥
अन्यथा तीर्थमुख्यस्योच्छेदः सम्भाव्यते ध्रुवम् ।
पतनाज्जीर्णचैत्यानां नव्यानां चाविधापनात् ॥ १६५ ॥
सिद्धिचन्द्रैर्जगन्नेत्रचन्द्रैर्विज्ञाप्य भूभुजम् ।
ततो निर्माय तत्पत्रं प्रहितं च प्रयत्नतः ॥ १६६ ॥
ततःप्रभृति चैत्यानि तत्रानेकानि जज्ञिरे ।
शरच्चन्द्रोज्ज्वलास्तेषां पुनः सर्वत्र कीर्त्तयः ॥ १६७ ॥

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अथो शाहिसलेमस्य शाहिज्येष्ठाङ्गजन्मनः ।
देशोऽभूद् गूर्जरस्तत्र सामन्तान् प्राहिणोच्च सः ॥ १६८ ॥
ते चाकबरभूभर्त्तुः स्फुरन्मानं न मेनिरे ।
अमारिप्रभृतिश्रेयःकृत्ये विघ्नस्ततोऽभवत् ॥ १६९ ॥
लेखाद्विज्ञाय तद्वृत्तं सम्प्राप्यावसरं पुनः ।
संस्तवादिति विज्ञप्तः सिद्धिचन्द्रैर्नृपाङ्गजः ॥ १७० ॥
गूर्जरे जीजिआ-मारि-शुल्कग्राहादिविप्लवः ।
श्रूयते शाहिसामन्तैः क्रियमाणः सुदुःसहः ॥ १७१ ॥

तन्निशम्याभवद्भूमान् विषण्णहृदयः क्षणम् ।
तन्निवृत्तिकृते तेभ्यः पत्रं कृत्वाऽथ दत्तवान् ॥ १७२ ॥
ततःप्रभृति सर्वत्र शुल्कादीनां निवर्तनात् ।
तद्देशेष्वभवन् लोकाः सर्वेऽपि निरुपद्रवाः ॥ १७३ ॥

इतश्चाकब्बरक्ष्मापः प्रापदेकोऽपि पञ्चताम् ।
सलेमशाहिस्तद्राज्येऽभिषिक्तश्च सुमन्त्रिभिः ॥ १७४ ॥
उज्झितां दण्डशुल्कादिक्लेशलेशैरपि क्षितिम् ।
अपालयदयं बालमिवाप्रकुपितः पिता ॥ १७५ ॥
नातिष्ठत् पुरतः कश्चित् दिग्जैत्रे तत्र शात्रवः ।
अर्के विक्रामति ध्वान्तविक्रमः क्रमतां कुतः ॥ १७६ ॥
अनेकैः सममेकाऽपि नानादेशनिवेशिभिः ।
तस्याज्ञा मेने मुर्ध्नि विधेरिच्छेव जन्मिभिः ॥ १७७ ॥
भूभुजस्तत्र षाड्गुण्योपायशक्तित्रयादयः ।
फलन्ति चिन्तितैरर्थैः साक्षात्कल्पद्रुमा इव ॥ १७८ ॥
कदाचिदद्भुतारामे कदाचित् सिंधुरोधसि ।
कदाचित् केलिशैलेषु कदाचिच्चित्रसद्मसु ॥ १७९ ॥
कदाचिद्वनितोल्लासहल्लीसकविगाहने ।
कदाचित् किन्नरीतारगीताकर्णनकौतुके ॥ १८० ॥
कदाचिदुपदाऽऽयातनटीघटितनाटके ।
जीहांगीरनृपस्तस्थावित्थं स्वर्गे हरिर्यथा ॥ १८१ ॥–त्रिभिर्विशेषकम् ।

अथो श्रीवाचकोत्तंसाः सिद्धिचन्द्रैः समन्विताः ।
त्रयोविंशति वर्षान्ते मुदा विज्ञप्य तं नृपम् ॥ १८२ ॥
तत्तद्ग्रामसमायातासंघसामन्तसत्कृताः ।
क्रमादहम्मदावादं भूपयां चक्रिरेतराम् ॥ १८३ ॥–युग्मम् ।
त्रम्बावत्यां पुनर्नत्वा श्रीसूरींस्तन्निर्देशतः ।
आगत्याहम्मदावादे ते चतुर्मासकं व्यधुः ॥ १८४ ॥
स्वोपाश्रये सिद्धिचन्द्रैः समानीतेन सादरम् ।
विक्रमार्काभिधानेन तद्देशस्वामिना ततः ॥ १८५ ॥
पूजा व्यधायि समवसृतौ श्रीमज्जिनेशितुः ।
अमारिपटहोद्घोषः सर्वत्रापि च दापितः ॥ १८६ ॥
ततश्च गुरुनिर्देशात् पर्जन्यावस्थितिं पुनः ।
निर्माय श्रीमहीशानपुरे पत्तनमाययुः ॥ १८७ ॥

तत्र चात्यन्तमौन्नत्यं संवीक्ष्योत्पन्नमत्सराः ।
श्रीमद्विजयदेवाख्यसूरीणां सुमहात्मनाम् ॥ १८८ ॥
एकीभूयान्यगच्छीयसूरिभिर्भूरिभिः सह ।
तैः समं पण्डितंमन्यतया वादं विधित्सवः ॥ १८९ ॥
स्थिताः खरतरा द्रङ्गगोपुरे सपरिच्छदाः ।
वादार्थमन्यगच्छीयैराचार्यास्तानजूहवन् ॥ १९० ॥–त्रिभिर्विशेषकम् ।
ततस्ते सिद्धिचन्द्रांस्तान् मत्वा वादविधौ क्षमान् ।
प्रचेलुः सार्द्धमादाय विद्वद्वृन्दसमन्विताः ॥ १९१ ॥
तत्र गत्वा विदित्वा च प्रोद्धतान् प्रतिवादिनः ।
वादं विधातुं तैः सार्द्धं सिद्धिचन्द्रान् समादिशन् ॥ १९२ ॥
तथा तैर्निर्जितास्ते च तर्ककर्कशयुक्तिभिः ।
आसन् समक्षं सभ्यानां कृतमौनव्रता इव ॥ १९३ ॥
वीक्षापन्ना भृशं सभ्यैर्न्यत्कृताश्च मुहुर्मुहुः ।
उत्थाय प्रययुः फालभ्रष्टा इव वनौकसः ॥ १९४ ॥
ततः श्रीमदनूचानाः सन्महैः सपरिच्छदाः ।
स्वोपाश्रयमलंचक्रुस्तत्र लब्धजयश्रियः ॥ १९५ ॥
ततः कियद्दिनैस्तत्र श्राद्धया लाल्यभिधानया ।
आरब्धस्तीर्थकृद्बिम्बप्रतिष्ठाया महोत्सवः ॥ १९६ ॥
नैकग्रामागतैः संघैस्तद्दिदृक्षासमुत्सुकैः ।
विस्तीर्णमपि संकीर्णमभवत् पत्तनं तदा ॥ १९७ ॥
जलयात्राक्षणेऽकस्मात् सादुल्लाभिधभूभुजा ।
कर्णेजपोक्तितश्चक्रे निर्देशस्तन्निषेधकृत् ॥ १९८ ॥
हाहारवस्तदा जज्ञे तद्भङ्गे रङ्गभङ्गतः ।
गतोऽपि लोको विज्ञप्त्यै तेन निर्भर्त्सितो भृशम् ॥ १९९ ॥
अनन्यगत्याऽनूचानैः प्रोचे श्रीवाचकान् प्रति ।
श्रीमद्भिरेव कर्त्तव्यं कृत्यं गत्वाऽन्यथा स्थितम् ॥ २०० ॥
तत्क्षणे सिद्धिचन्द्रास्ते तत्रागत्येत्यवादिषुः ।
कार्यमेतन्मया कार्यं न कार्यो मद्गुरोः श्रमः ॥ २०१ ॥
ततः श्रीमदनूचानैस्तथेत्युक्ते प्रहर्षितैः ।
सोत्साहास्ते समं सङ्घैर्जग्मुस्तन्नृपसद्मनि ॥ २०२ ॥
पूर्वसंस्तवतो द्वारि धारिता नैव वेत्रिभिः ।
गत्वा चोपाविशन् मीर्यासादुल्लान्नृपसन्निधौ ॥ २०३ ॥
'किमुद्दिश्यागता यूयमि'त्युक्तास्ते तमभ्यधुः ।
'श्रेयःकृत्ये किमारब्धो विघ्नः श्रीमद्भिरीदृशः ॥ २०४ ॥

आवयोः प्रीतिविच्छेदनिदानं तत् त्वया कृतम्' ।
सोऽपि तैरित्युपालब्धो लज्जानम्रो मनागभूत् ॥ २०५ ॥
ब्रूत 'किं वः प्रियं कुर्यामि'त्युक्ते ते च तं जगुः ।
'आगत्योपाश्रये पूर्वं प्रीणयित्वा च मद्गुरून् ॥ २०६ ॥
द्वेधापि श्रीफलं ग्राह्यं जलयात्रामहोत्सवे' ।
तत् तदुक्तमुरीकृत्य तथैव कृतवान् पुनः ॥ २०७ ॥
मनोरथतरुः सम्यग्दृशामासीत् फलग्रेहिः ।
तदावकेशी तद्विघ्नकृतां मिथ्यादृशां पुनः ॥ २०८ ॥
वटपद्रेऽथ गन्धारे कृत्वा ज्येष्ठस्थितिं पुनः ।
वाचकास्ते चतुर्मासीमासीनाः पत्तनेऽन्यदा ॥ २०९ ॥

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इतः शाहेः स्फुरन्मानं श्रीराजनगरे तदा ।
अगात् श्रीमज्जिहांगीर(रि?) कुलीखानस्य रक्षितुः ॥ २१० ॥
'सिद्धिचन्द्रैः समेताः श्रीभानुचन्द्रा मदन्तिके ।
प्रेष्या' इति तदन्तःस्थं प्रमेयमवबुध्य सः ॥ २११ ॥
स्थितांस्तान् पत्तने ज्ञात्वा प्रेष्य स्वीयाङ्गरक्षकम् ।
तत्र माधवदासाख्यं ससत्कारमजूहवत् ॥ २१२ ॥
आगत्याहम्मदावादं मिलित्वा तं नृपं पुनः ।
सिद्धिचन्द्रान् सहादाय वाचकेन्द्राः प्रतस्थिरे ॥ २१३ ॥
प्रयाणक्रमतस्ते च मेदिनीद्रंगमागमन् ।
तत्र सप्रत्ययं पार्श्वं फलवर्द्धौ ववन्दिरे ॥ २१४ ॥
आचार्यीयैः खरतरैस्तत्तीर्थं कर्तुमात्मसात् ।
तद्देशाध्यक्षसांनिध्यात् प्रारब्धो विग्रहस्तदा ॥ २१५ ॥
पञ्चषान् दिवसांस्तत्र स्थित्वा ते सौवशक्तितः ।
तत्तीर्थमात्मसात्कृत्वा प्रचेलुः पुनरग्रतः ॥ २१६ ॥
प्रतिग्रामं प्रतिद्रङ्गं कुर्वन्तः शासनोन्नतिम् ।
उग्रसेनपुरं प्रापुः पुनश्चिश्रावहैर्महैः ॥ २१७ ॥
आगतौ श्रीभानुचन्द्र-सिद्धिचन्द्रौ बहिःस्थितौ ।
रामदासादिति श्रुत्वा श्रीशाहिस्तावजूहवत् ॥ २१८ ॥
मूर्तिमन्ताविवावेक्ष्य पुष्पदन्ताविमौ पुनः ।
प्रामोमोदीन् मेदिनीमान् अत्यन्तं च व्यसेष्मयीत् ॥ २१९ ॥

१ मिरजा धमधवीनापरनाम्नः ।-टिप्पणी । २ फलवर्द्धिग्रामे ।-टिप्पणी ।

स्वागतं स्वागतं चेति प्रश्नपूर्वमपूर्वमुत् ।
'आगन्तव्यं मदभ्यर्णं नित्यमि'त्यवदत् पुनः ॥ २२० ॥

अन्येद्युरुल्लसत्स्नेहसिन्धुकल्लोलसङ्कुलः ।
इत्युपाध्यायमूर्द्धन्यान् धन्यान् धात्रीधवोऽभ्यधात् ॥ २२१ ॥
'अनन्यजन्यसौजन्यलावण्यगुणशालिनः ।
सिद्धिचन्द्राः प्रकुर्वन्तु प्रत्यहं मत्पुरः क्षणम्' ॥ २२२ ॥
शृण्वन् हर्षोल्लसद्धर्षरोमस्तद्देशनां नृपः ।
तत्क्रमाम्भोजयोर्भृङ्गभङ्गीमङ्गीचकार सः ॥ २२३ ॥
अगमच्च कियान् कालस्तेषामेवं प्रकुर्वताम् ।
प्रससार चतुर्दिक्षु ततस्तद्गुणधोरणी ॥ २२४ ॥
लग्नं तेषु तथा प्रेमवज्रलेपेन तन्मनः ।
न यथाऽऽकर्षि राज्यश्रीधुरीणैरपि वारणैः ॥ २२५ ॥
तेऽपि क्षमापगतं चेतः स्नेहाधिक्यतयात्मनः ।
आकृष्टुमक्षमा आसन् पङ्कमग्नमिव द्विपम् ॥ २२६ ॥
आकाशान्निपतद्गङ्गाप्रवाहप्रख्ययाभितः ।
श्वेतद्वीपायिते चन्द्रज्योत्स्नया भूतलेऽखिले ॥ २२७ ॥

इतश्चन्द्रोदयवर्णनम्—

कैलाशायितमद्रिभिर्विटपिभिः श्वेतातपत्रायितं
मृत्पिण्डेन दधीयितं जलनिधौ दुग्धायितं वारिभिः ।
मुक्ताहारलतायितं व्रततिभिः शङ्खायितं श्रीफलैः ।
श्वेतद्वीपजनायितं जनपदैर्जाते शशाङ्कोदये ॥ २२८ ॥
मुग्धा दुग्धधिया गवां विदधते कुम्भानधोवल्लवाः,
कर्णे कैरवशङ्कया कुवलयं कुर्वन्ति कान्ता अपि ।
कर्कन्धूफलमुच्चिनोति शबरी मुक्ताफलाशङ्कया,
सान्द्रा चन्द्रमसो न कस्य कुरुते चित्तभ्रमं चन्द्रिका ! ॥ २२९ ॥
मुक्तादाममनोरथेन वनिता गृह्णन्ति वातायने,
गोष्ठे गोपवधूर्दधीनि मथितुं कुम्भागतान् वाञ्छति ।
उच्चिन्वन्ति च मालतीषु कुसुमश्रद्धालवो मालिकाः,
शुभ्रान् विभ्रमकारिणः शशिकरान् पश्यन्न को मुह्यति ? ॥ २३० ॥
कपाले मार्जारी पय इति करान् लेढि शशिन,-
स्तरुच्छिद्रप्रोतान् विशमिति करी संकलयति ।
रतान्ते तल्पस्थान् हरति वनिताऽप्यंशुकमिति,
प्रभामत्तश्चन्द्रो जगदिदमहो ! विप्लवयते ॥ २३१ ॥

गन्धान्धा मधुपा भ्रमन्ति कुमुदं नासाद्य पर्याकुलाः,
पार्श्वस्थैरपि हन्त हंसमिथुनैरन्योन्यमुद्वीक्ष्यते।
किं चैते मदवारणा अपि रसादुन्मुच्य वैरं मिथो,
मन्दं मन्दमिव स्पृशां करिणीमाशङ्कमानाः करैः ॥ २३२ ॥
ज्योत्स्ना जाले निमग्नं स्पृशति वनकरी शुण्डया दन्तदण्डं,
साशङ्कं कण्ठनालं वलयति चमरी चामरं द्रष्टुकामा।
साश्रा कूजत्यजस्रं प्रसवमणिमनालोकयन्ती मराली,
किं ब्रूमः क्षीरसिन्धुस्तुहिनगिरिरपि क्वापि चन्द्रेण नीतौ ॥ २३३ ॥
कर्पूरैः किमपूरि किं मलयजैरालेपि किं पारदै-,
रक्षालि स्फटिकान्तरैः किमघटि द्यावापृथिव्योर्वपुः।
एतत्तर्कय कैरवक्लमहरे शृङ्गारदीक्षागुरौ,
दिक्कान्तामुकुरे चकोरसुहृदि प्रौढे तुषारत्विषि ॥ २३४ ॥

व्याख्यानं कुर्वतां तेषां परभागवतां सताम्।
अन्तराले विमृश्यान्तः किञ्चिदित्युक्तवान् नृपः ॥ २३५ ॥
'परब्रह्मप्रसक्तानां व्यतीतानि कियन्ति वः।
प्रारभ्य जन्मतोऽब्दानि' प्रोचुस्ते 'पञ्चविंशतिः' ॥ २३६ ॥

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अथ पुंस्कोकिलालापकल्पामयमकल्पयत्।
श्रीशाहिः पुण्यकान्तारसहकारतरुमिदम् ॥ २३७ ॥
'लक्षणानि निरीक्ष्यन्ते क्षोणिरक्षोक्षमाणि ते।
प्रोल्लसच्चारुतारुण्यो भगवन्! भासते भवान् ॥ २३८ ॥
वयसीदृ(?)ततस्ताम्रतरुणीकरणोचिते।
सौख्यं विषयिकं त्यक्त्वा किमात्मा तपसेऽर्पितः?' ॥ २३९ ॥
अथ दन्तांशुसन्दोहच्छद्मना देहिनीमिव।
अवर्त्तयद्गिरं रङ्गन्मृदङ्गाभध्वनिर्मुनिः ॥ २४० ॥
'नवे वयसि या दीक्षा नैव हास्याय सा सताम्।
न हि पीयूषपानेऽपि प्रस्तावः प्रेक्षते बुधैः ॥ २४१ ॥
तारुण्यं वा जरा वाऽस्तु वास्तवः कस्तपःक्षणः।
यत्र वा तत्र वा मृत्युरनवस्थो हि देहिनाम् ॥ २४२ ॥
राजन्! जरसि शक्तिः क्व क्व च शक्तिं विना तपः।
परिव्रजन् जनस्तस्यां बोधनयति मोहताम् ॥ २४३ ॥
शक्तिकार्याणि कार्याणि जरायां प्रारभेत यः।
तस्य प्रहस्यते बुद्धिः पलितच्छलतस्तया ॥ २४४ ॥
अनादिसिद्धदुष्कर्मद्वेषिसंघातघातकम्।
इदमाद्रियते धीरैः खड्गधारोपमं तपः ॥ २४५ ॥

ज्ञानचक्षुषि नैर्मल्यं तत्त्वातत्त्वविलोकनम् ।
तपस्तपनवद्दत्ते तमःशमनतः सताम्' ॥ २४६ ॥
कृतकादम्बरीपानविघूर्णितविलोचनः ।
भूयः प्रत्याह भूपस्तान् भीष्मगम्भीरया गिरा ॥ २४७ ॥
'प्रवर्द्धमाने तारुण्ये मीनकेतनसद्मनि ।
अत्यन्ततरलं चेतः कथं स्थैर्यमुपैति वः?' ॥ २४८ ॥
सिद्धिचन्द्रैस्ततः प्रोचे 'ज्ञानेनैतत् स्थिरीभवेत् ।
अन्यैरपि यथा व्यालोऽङ्कुशेनाकृष्य रक्षते' ॥ २४९ ॥
अभ्यधात् पुनरुर्वीशो 'भवदुक्तमिदं मया ।
सम्यक्तया कथं ज्ञातुं शक्यं तद् ज्ञानमन्तरा?' ॥ २५० ॥
अभाणि भूयस्तैरेवं 'नात्र ज्ञानमपेक्ष्यते ।
भूस्वर्गिणां भवद्भोज्याद् यथास्ति विमुखं मनः ॥ २५१ ॥
अप्यस्माकं तथैवाऽऽस्ते विषयेभ्यः पराङ्मुखम् ।
अलब्धतद्रसास्वादवतामाजन्मतो मनः ॥ २५२ ॥
स्वकान्तं चानुयातीनां योषितां स्वजनादितः ।
विरक्तं ज्ञायते चित्तं ज्वलने ज्वलनाञ्जनैः ॥ २५३ ॥
परब्रह्मणि लीनानां निलीनानां शमाम्बुधौ ।
शक्रचक्रिष्वदीनानां मीनानां शर्मनीरधौ ॥ २५४ ॥
शुद्धमार्गाध्वनीनानां नवीनानां गुणार्जने ।
परोपकृत्यधीनानां पीनानां पुण्यकर्मणि ॥ २५५ ॥
परिग्रहविहीनानां मदीनानामभिग्रहे ।
मुनीनामात्मनीनानामीशानां त्रिदशामपि ॥ २५६ ॥
विरक्तं विषयग्रामात्तथा चेतस्तपस्विनाम् ।
नितान्तनिःस्पृहत्वादिगुणैरेवानुमीयते' ॥ २५७ ॥
इत्युक्ते तदभिप्रायं जानन् राजाऽनुतस्थिवान् ।
आनन्दमग्नो रोमाञ्चस्तोमाञ्चिततनुश्चिरम् ॥ २५८ ॥

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मञ्जरीरूपवृक्षस्य पुष्पेषोरिव कामिनी ।
प्रभासौभाग्यरत्नस्य लक्ष्मीर्लावण्यवारिधेः ॥ २५९ ॥
तदग्रमहिषी नूरमहल्लास्ते ऽतिवल्लभा ।
जितं भासेव वक्त्रेन्दोर्नासीद्यस्याः स्मितं बहिः ॥ २६० ॥ युग्मम् ।
अङ्गुलिपल्लवोल्लासि नखांशुकुसुमाञ्चितम् ।
असेवि भूपदृग्भृङ्गैर्यस्या बाहुलतायुगम् ॥ २६१ ॥

काञ्चीपट्टो नितम्बेऽस्ति मदर्थःस्थैर्येऽपि नो मयि ।
इतीव दुःखतस्तस्या मध्यदेशः कृशोऽभवत् ॥ २६२ ॥
अभितः शोभते यस्याः श्यामला कुन्तलावलिः ।
विधुभ्रमेण वक्त्रस्य रजनीवानुचारिणी ॥ २६३ ॥
वीज्यमानस्य विश्वेन लोचनाचलचामरैः ।
यत्कण्ठो मुखराजस्य वेत्रासनमिवेक्ष्यते ॥ २६४ ॥
भ्राजेऽनुमीयमाना या विपंची मधुरस्वरैः ।
मुक्तावलीव भारत्या यन्मुखे दशनावली ॥ २६५ ॥
अब्ज एव क्रमौ यस्या न हंसो यदसेवत ।
गतिनिर्जयलज्जैव जानीमस्तत्र कारणम् ॥ २६६ ॥
इत्यस्याः सकले गात्रे महान् दोषोऽयमेव हि ।
अपि वर्षशतैस्तृप्तिः पश्यतः कस्यचिन्नहि ॥ २६७ ॥
सत्यप्यन्तःपुरे तस्यां रेमे क्ष्मापतिमानसम् ।
लक्ष्ये नक्षत्रलक्षेऽपि चक्षुश्चन्द्रतनौ व्रजेत् ॥ २६८ ॥
तदा विश्वम्भराभर्तुः साऽब्रवीत् प्राणवल्लभा ।
'तारुण्ये क्व मनःस्थैर्यमसंभाव्यमिदं वचः' ॥ २६९ ॥
तद्वाक्यश्रवणाज्जाताहंकारैस्तैरभाणि सा ।
'बलक्षाधिपतिः किं न तारुण्येऽभूज्जितेन्द्रियः ॥ २७० ॥

तथा चाहुः—

'सोलह सहस महेलिआं, तुरी अठारह लक्ख ।
सांईकेरइ कारणइं, छोड्या सहर विलक्ख ॥ २७१ ॥
विशेषः कोऽपि नैवास्ति तारुण्य-तद्भावयोः ।
पूर्वोपार्जितपुण्यस्य प्रभावादेव तद्भवेत् ॥ २७२ ॥
आबालतो मनःस्थैर्यं केषाञ्चिन्न तपस्विनाम् ।
मक्षिकाणामिव व्योम्नि गमनं नैव हस्तिनाम् ॥ २७३ ॥
ज्यायांसः सन्ति भूयांसो विषयासक्तचेतसः ।
अतो हि चेतसः स्थैर्ये वृद्धत्वं न प्रयोजकम्' ॥ २७४ ॥
स्मयाभिभूता भूयोऽपि सैव तान् प्रत्यभाषत ।
'योगस्तु भुक्तभोगानां नृणां प्रान्ते प्रकीर्त्तितः ॥ २७५ ॥
भुक्त्वैव विविधान् भोगान् ये त्यजन्ति त एव हि ।
लोके स्युस्त्यागिनः सम्यग् नान्ये त्वप्राप्ततद्रसाः ॥ २७६ ॥
अलब्धविषयास्वादा ये भवन्ति तपस्विनः ।
ते स्युर्वनेचरप्रख्यास्तत्त्वातत्त्वविदो नहि ॥ २७७ ॥
अरुचिः स्यान् नृणां शश्वद् भुज्यमाने च वस्तुनि ।
तथैव भुक्तभोगस्य विषयेषु न चान्यथा ॥ २७८ ॥

अदृष्टे वस्तुनि प्रायो मनो धावति सत्वरम् ।
तथैवाभुक्तभोगस्य मनस्तत्रैव गच्छति' ॥ २७९ ॥
अथाभ्यधात् सुधापूरसोदरं सुगुरुर्गिरम् ।
'त्वदुदीरितवाक्यस्य विपर्यासोऽस्ति साम्प्रतम् ॥ २८० ॥
कृतादिषु जना भुक्तभोगिनो योगिनोऽभवन् ।
कलौ तु योगिनः प्रायः समजायन्त भोगिनः ॥ २८१ ॥
अपलितमुण्डं पश्या वानप्रस्था भवन्ति कृतयुगजाः ।
कलिजन्मानः पलिते समग्रदेहेऽपि विषयार्त्ताः ॥ २८२ ॥
दृश्यन्तेऽद्य कनीयांसो व्रतनिर्वाहकारिणः ।
ज्यायांसस्तु प्रपद्यापि व्रतं तत्रातिकातराः' ॥ २८३ ॥
ततः श्रीमज्जिहांगीरः पुनस्तानभ्यधादिति ।
'सर्वमेतन्मयाऽश्रावि त्वद्वचो युक्तिसंयुतम् ॥ २८४ ॥
मुनिमार्गानुगामित्वं साम्प्रतं साम्प्रतं न ते ।
विलोक्यते गन्धफलीप्रख्येयं यत्तनुस्तव ॥ २८५ ॥
मालतीमुकुले युक्तं किं कुकूलाग्निमोचनम् ।
योग्यं वा नलिनीनाले कचित् क्रकचदारणम् ? ॥ २८६ ॥
वरं क्षौमाम्बरे किं स्यात् कर्करोत्करबन्धनम् ।
उच्चैर्मर्षिचूर्णस्योचितः क्षेपः किमीक्षणे ? ॥ २८७ ॥
काचकुम्भे किमु श्रेष्ठं हठान्मुद्गरताडनम् ।
किं रम्भास्तम्भगर्भेऽसिघातः पातः सतां मतः ? ॥ २८८ ॥
अस्मिन् शिरीषपुष्पाग्रसुकुमारे कुमार ! किम् ।
केशोन्मूलनमुख्यानि दुःखानीष्टानि तेऽङ्गके ? ॥ २८९ ॥
आश्रमेषु च सर्वेषु ज्यायान् गृह्येव कीर्त्तितः ।
प्रवर्त्तनं यतोऽन्येषां तदाधारतया स्थितम् ॥ २९० ॥
वाहिनीभिः परिवृतः समुद्रस्त्वं समुद्रवत् ।
तिष्ठ मत्सूनुसादृश्यमुद्वहन् मम सन्निधौ ॥ २९१ ॥
मृगेक्षणाभिः संसारसारता ज्ञायते जने ।
अतः सदारतां तावत् स्वीकुरुष्व मदुक्तितः ॥ २९२ ॥
यतः पुत्रादिसंपत्तौ साफल्यं जन्मनो भवेत् ।
पादपो हि फलाभावे ग्रामीणैरपि निन्द्यते ॥ २९३ ॥
तृणादपि लघु प्रोक्ता धान्यत्वग्मार्गणास्ततः ।
अतो हि तुच्छताहेतु कर्म कुर्वन्न लज्जसे ॥ २९४ ॥
अहो रूपमहो सत्त्वमहो विद्यापरिश्रमः ।
भवत्तु सर्वशोभाकृन्मुक्त्वैकां पादचारिताम् ॥ २९५ ॥

जगत्कर्त्रा कृतं सर्वमस्माकं मुक्तिहेतवे ।
तन्निर्देशं प्रकुर्वाणा अग्रेऽपि सुखिनो वयम् ॥ २९६ ॥
इहापि दुःखिनो यूयं परत्रापि च दुःखिनः ।
भवितास्थेश्वरप्रोक्तमार्गातिक्रमतत्पराः' ॥ २९७ ॥
इति यौक्तिकमाकर्ण्य सुरत्राणोदितं वचः ।
ते पुनर्धैर्यमालम्ब्याविलम्बेनोत्तरं ददुः ॥ २९८ ॥
'आदिष्टं सत्यमेवैतत् प्रियं च प्रभुभिः परम् ।
रक्तानां क्षोभयेच्चित्तं विरक्तानां तु न क्वचित्' ॥ २९९ ॥
इति व्याहृतिमाकर्ण्य धीधनस्याथ भूधनः ।
स्फारविद्वचमत्काररचनं वचनं जगौ ॥ ३०० ॥
'मन एव मनुष्याणां प्रमाणं पुण्यपापयोः ।
मनो विना विधाने च न काचिन्नियमक्षतिः ॥ ३०१ ॥
अत्रापि कश्चिद्दोपश्चेत् प्रायश्चित्तेन तं पुनः ।
निराकुर्याल्लङ्घनोत्थं कार्श्यं पथ्यादनादिव ॥ ३०२ ॥
उत्सर्गश्चापवादश्च यतिधर्मेऽप्युभौ स्मृतौ ।
सर्वैरपि यतः सार्वैस्तदैकान्तग्रहो मुधा ॥ ३०३ ॥

किञ्च–

स्याद्वावाद एव सर्वत्र युक्तः स्याद्वादवादिनाम् ।
तेपामेकान्तवादस्तु मिथ्यात्वमिति गीयते ॥ ३०४ ॥
त्यक्त्वा कदाग्रहं धीमन्! उरीकृत्य च मद्वचः ।
यथेच्छं भुङ्क्ष्व सौख्यानि मुह्येत् कः स्वहिते सुधीः ?' ॥ ३०५ ॥
युक्त्या साक्षेपमित्युक्तेऽर्हन्मतज्ञेन शाहिना ।
प्रोचिरे निष्प्रकम्पास्ते स्वीयधर्मैकचेतसः ॥ ३०६ ॥
'वाच्यमेतद्धि निखिलं कातरं पुरुषं प्रति ।
न प्राणान्तेऽप्यतिचरेद् धर्मं धीरः पुनर्मनाक् ॥ ३०७ ॥
अत्यल्पादप्यतीचाराद् धर्मस्यासारतैव हि ।
अंह्रिकण्टकमात्रेण पुमान् पङ्गूयते न किम् ॥ ३०८ ॥
यच्छुद्ध्यै क्रियते प्रायश्चित्तं तत् त्याज्यमादितः ।
प्रक्षालनीयो यस्तस्य पङ्कस्यास्पर्शनं वरम् ॥ ३०९ ॥
उत्सर्गमार्गेऽशक्तस्यापवादः प्रतिपाद्यते ।
अपवादोऽपवादाय शक्तस्य तु सुनिश्चितम् ॥ ३१० ॥
स्याद्वादोऽपि न निर्दिष्टः पापकृत्ये कृतात्मभिः ।
स्याद्वादस्यापि नैकान्तवादः स्याद्वादिनां मतः ॥ ३११ ॥

भवे भवे प्रियापुत्रसंयोगान् लब्धपूर्व्यहम् ।
न तु धर्मं क्वचित्तं तत् त्यजेयं तत्कृते कथम् ॥ ३१२ ॥
सर्वेभ्योऽपि प्रियाः प्राणास्तेऽपि यान्त्वधुनापि हि ।
न पुनः स्वीकृतं धर्मं खण्डयाम्यल्पमप्यहम्' ॥ ३१३ ॥
'धिक् ! कदाग्रहमेतस्य प्राज्ञस्यापि यतोऽमुना ।
अनल्पोऽल्पकृतेऽनर्थः स्वस्यारेभे स्वशत्रुणा' ॥ ३१४ ॥
इत्याद्युक्तेऽपि मन्त्र्याद्यैः स्वधर्मे निर्भरं दृढाः ।
मेनिरे तद्वचो नातः क्रुद्धस्तान् नृपतिर्जगौ ॥ ३१५ ॥
'रे ! रे ! मामवजानासि, न मे जानासि विक्रमम् ? ।
रुष्टः साक्षात् कृतान्तोऽस्मि तुष्टः कल्पद्रुमः पुनः ॥ ३१६ ॥
कदाग्रहविषद्रोस्तत् फलमाप्नुहि संप्रति' ।
इत्युक्त्वाऽऽनाययद् व्यालं करालं कालवन्नृपः ॥ ३१७ ॥
सुस्निग्धाञ्जनपुञ्जाभः प्रवर्षन् मदवारिभिः ।
दन्तद्युतिलसद्विद्युत्तडित्वानिव मूर्त्तिमान् ॥ ३१८ ॥
समासो गगनस्येव व्यासो विन्ध्यगिरेरिव ।
महाक्रूरत्वदीक्षादिगुरुः पितृपतेरिव ॥ ३१९ ॥
शुण्डावलितदन्ताग्रो गर्जितर्जितदिग्गजः ।
दृग्गोचरस्य नामापि नाशयन् गात्रघट्टनैः ॥ ३२० ॥
पुराट्टश्रेणिकायुग्मकूलंकषमहारयः ।
हिंसामहापगापूर इव दूरसमुन्नतः ॥ ३२१ ॥
आधोरणैस्तदा तत्रानीतः कोऽपि तदाज्ञया ।
भृङ्गैर्गीतयशा लुब्धैर्दानवारिणि वारणः ॥ ३२२ ॥—पञ्चभिः कलापकम् ।
तद्भिया स्तम्भमुन्मुल्य गजा गर्वमिवात्मनः ।
पलायांचक्रिरे न्यस्य कर्णेभ्योंह्रिषु चापलम् ॥ ३२३ ॥
पलायमाना हरयो रयोपहतमारुताः ।
ललङ्घिरे मिथो मार्गरोधक्रोधसमुद्धुराः ॥ ३२४ ॥
क्षणत्करोत्यपि जगन्न येषां पतितं दृशि ।
वीरैस्तैरप्यहो ! हस्तस्रस्तशस्त्रैः पलायितम् ॥ ३२५ ॥
'गार्हस्थ्यमुररीकृत्य भुङ्क्ष्व भोगान् पुरंध्रिभिः ।
देशाधिपत्यं मन्यस्व गृहाणाश्वगजान् पुनः ॥ ३२६ ॥
इमां शेषामिवाशेषां मदाज्ञां कुरु मुर्द्धनि ।
न चेत् त्वाममुना नेता कृतान्तातिथितामहम्' ॥ ३२७ ॥
राज्ञेत्युक्तेऽथ ते प्रोचुः—'दुःखं दुःसहमप्यदः ।
धर्महेतुतयाऽस्माकं गुणायैव भविष्यति' ॥ ३२८ ॥

'मूढः सुदृढनिर्घातमत्यन्तास्फलनं विना ।
न प्रत्येतीति मौढ्यस्य तस्य पश्याधुना फलम्' ॥ ३२९ ॥
इत्युक्त्वा क्षितिपः कोपात् प्रचण्डं प्रेरयद् द्विपम् ।
नदन्नकालकल्पान्तकालमेघमिवोत्कटम् ॥ ३३० ॥
आपूर्णगगनोन्मग्नभुवनश्रवणेन्द्रियः ।
तदाऽभूत् तुमुलः कोऽपि दिग्भित्तिभ्रंसभूरिव ॥ ३३१ ॥
तथाऽप्यक्षुभितान् दृष्ट्वा तानत्यन्तं व्यसेष्मयीत् ।
आदिशच्च वने वासं निजाज्ञोल्लङ्घनान्नृपः ॥ ३३२ ॥
एतदप्युररीकृत्याप्रकम्पास्ते प्रतस्थिरे ।
श्रीशाहिश्चेति सर्वत्र स्फुरन्मानमलीलिखत् ॥ ३३३ ॥
'मद्देशवर्त्तिभिश्चान्यैर्वने स्थेयं मुमुक्षुभिः ।
निःस्पृहाणां यतीनां यत् स्थितिस्तत्रैव युज्यते' ॥ ३३४ ॥
अगण्यपुण्यसौभाग्यशालिनः स्वीयसन्निधौ ।
सत्कृत्य शाहिना श्रीमद्वाचकेन्द्रास्तु रक्षिताः ॥ ३३५ ॥
भव्यानां बोधिबीजानि कुर्वन्तो निर्मलानि ते ।
सिद्धिचन्द्रास्तु संप्राप्ताः श्रीमन्मालपुरं पुरम् ॥ ३३६ ॥
तत्रत्यसङ्घविज्ञप्तैस्तदध्यक्षाग्रहाच्च ते ।
पर्जन्यावस्थितिं तत्र चक्रिरे निरुपद्रवम् ॥ ३३७ ॥

अन्येद्युः श्रीसुरत्राणः सभासीनः शुभाशयः ।
अद्राक्षीद् वाचकान् वीक्षापन्नानिव मुहुर्मुहुः ॥ ३३८ ॥
'कस्मात् कश्चिन् महान् खेदः श्रीमतामद्य दृश्यते' ? ।
अप्राक्षीच्चेति सस्नेहं तानाहूय स्वसन्निधौ ॥ ३३९ ॥
प्रोचुस्ते 'भववासेन खेदो नः परमार्थतः ।
निःस्पृहाणां मुमुक्षूणामन्यः कः स्याद् विरागिणाम् ? ॥ ३४० ॥
दूरस्थशिष्यरत्नस्य वियोगक्रमसम्भवः ।
तथाप्येष महाराज ! साम्प्रतं मम बाधते' ॥ ३४१ ॥
इति श्रीवाचकप्रोक्तं श्रुत्वा स्मृत्वा च भूविभुः ।
स्वधर्मे दृढतां तेषामिति चित्ते व्यचिन्तयत् ॥ ३४२ ॥
धिग् ! मां मोहवशित्वेन तद्दर्शननिरादरम् ।
घूकनेत्रमिव ध्वान्तमित्रत्वेनार्कनिःस्पृहम् ॥ ३४३ ॥
स्वागोविषण्णस्तत्रैव निषण्णः स प्रसन्नदृग् ।
आह्वातुं सिद्धिचन्द्राणां स्फुरन्मानमलीलिखत् ॥ ३४४ ॥
तेऽपि सम्प्राप्य तत् तूर्णं शुभोदर्कमिवात्मनः ।
विहगैर्वर्द्धितोत्साहाः पुरात् तस्मात् प्रतस्थिरे ॥ ३४५ ॥

क्रमाच्च प्राविशन्नुच्चैर्नानाश्चर्यावहैर्महैः ।
उग्रसेनपुरं तेषां कीर्त्तयश्च दिगन्तरम् ॥ ३४६ ॥

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अथो ते मेदिनीमन्तं मिलन्ति स्म शुभेऽहनि ।
सोऽपि संवीक्ष्य तानेवं प्रशशंस मुहुर्मुहुः ॥ ३४७ ॥
'धन्यानामपि धन्यस्त्वं श्लाघ्यः श्लाघायुजामपि ।
विश्वेऽपि त्वत्समः कोऽस्तु सात्त्विकैकशिरोमणिः ॥ ३४८ ॥
मान्यानामपि मान्यश्च नान्यस्त्वत्तो जगत्यपि ।
धर्मे विपरिणामस्ते यतो नैतावताऽप्यभूत् ॥ ३४९ ॥
दुश्चेष्टितं तदेतन् मे मर्षयामर्षवर्जित ! ।
सन्त एव यतः सर्वसहायां तद्गुणस्पृशः' ॥ ३५० ॥
लब्धवर्णास्ततस्तेऽपि तं निर्वेदपरं नृपम् ।
आचक्षिरे विचाराब्धिचश्चच्चन्द्रिकया गिरा ॥ ३५१ ॥
'नापराद्धं त्वया किन्तु कृतिन् ! उपकृतिः कृता ।
तव साहाय्यमाहात्म्याद् यद् दुष्कर्म क्षितं मया ॥ ३५२ ॥
अपराधस्त्वया हन्त ! क्षन्तव्यः किन्तु मामकः ।
यत्तवैवं बभूवाहं दुष्कर्मार्जनकारणम्' ॥ ३५३ ॥
भूयोभूयस्ततस्तेषां जगाद जगतीपतिः ।
रोमहर्षाङ्कुराकीर्णो हर्षाश्रुकणमिश्रदृक् ॥ ३५४ ॥
'किञ्चिचाख्याहि कृत्यं मे सद्यः संपादये यथा' ।
इत्युक्ते क्षितिपेनोच्चैस्तेऽपि तूर्णं तमभ्यधुः ॥ ३५५ ॥
'पूर्वं ये मुनयः स्वाम्यादेशान्निर्विषयीकृताः ।
पुनरायान्तु ते सर्वे प्रसद्यैतत् प्रदीयताम् ॥ ३५६ ॥
पूर्ववद् विषयेऽस्माकं' तन्निशम्यावदन् नृपः ।
'यथेष्टमेते तिष्ठन्तु' पत्रं कृत्वाऽथ दत्तवान् ॥ ३५७ ॥
प्रतिग्रामं प्रतिद्रङ्गं ततःप्रभृति पूर्ववत् ।
समीयुः साधवः श्राद्धकृतैश्चित्रावहैर्महैः ॥ ३५८ ॥

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॥ इत्युपाध्यायश्रीसिद्धिचन्द्रगणिविरचिते महोपाध्यायश्रीभानुचन्द्रगणिप्रभावकपुरुषचरिते महाकाव्ये पातिशाहश्रीजिहांगीरप्रसन्नप्रदत्तकमनीयकामिनीसमन्वितपञ्चसहस्रतुरगाधिपत्यानङ्गीकारकरणवन-गमन-पुनरपि श्रीशाहिप्रदत्तबहुमानस्फुरन्मानमेवडाप्रेषणपूर्वकव्यावृत्त्यागमन-महोपाध्यायश्रीभानु-चन्द्रगणिद्वारा श्रीशाहिमिलन-सर्वत्र श्रीशाहिनिर्विषयीकृतसमस्तसाधुजन पुनरपि सर्वत्र सुखा-वस्थानविहारकरणस्फुरन्मानविधापनादिवर्णनो नाम तृतीयः (चतुर्थः) प्रकाशः ॥ छ ॥

॥ महोपाध्याय श्री १९ श्रीभानुचन्द्रगणिशिष्यसकलपण्डितशिरोमणिपण्डितश्रीदेवचन्द्रगणिपण्डित-श्रीविवेकचन्द्रगणिशिष्यमुनिगुणचन्द्रेण लिखितः ॥

APPENDIX I

भानुचन्द्रकृत-ग्रन्थ-प्रशस्त्यादि ।

१ सूर्यसहस्रनामस्तोत्रम्.

॥ ६० ॥ ॐ नमः श्री सूर्याय ।

नमः श्रीसूर्यदेवाय सहस्रनामधारिणे । कारिणे सर्वसौख्यानां प्रतापाद्भुततेजसे ॥ १ ॥

आदिदेव, आदित्य, आदितेजाः, आप, आचारतत्परः, आयुः, आयुष्मान्, आकार, आकाश, आलोककृत, आमुक्त, ॐकार, आरोग्य, आरोग्यकारण, आशुग, आतप, आतपी, आत्मा, आत्रेय, असह, असंगगामी, असुरांतक, उडुपति, अहस्पति, अहिममान्(पा० अहिमान्), अहिमांशुभृतः-तिः, अहिमकरः, अहिमरुक्, अहिमरुचिः, अहिंसक, अहर्मणि, उदारकर्म्मा, अद्वितीय, उदीच्यवेश, अपांपतिः, अभयप्रदः, अभिनंदितः, अभिष्टुतः, अब्जहस्तः, अब्जबांधवः, अपराजित, अप्रमेय, अज, उच्चैः, अच्युत, अजय, अचल, अचिन्त्य, अचिन्त्यात्मा, अचर, अजित, अविचिन्त्यवपुः, अव्यय, अव्यंगधारी, ऊर्जित, अयोनिज, ऐंधन, एक, एकाकी, एकचक्ररथ, एकनाथ, ईश, ईश्वर, अक्लिष्टकर्मकृत्, उग्ररूप, अग्नि, अकिंचन, अक्रोधन, अक्षर, अलंकार, अलंकृत(पा० अलंकृत्), अमाय, अमेयात्मा, अमरप्रभु, अमरश्रेष्ट, अमित, अमितात्मा, अणु, इन, अनाद्यंत, अंधकारापह, इन्द्र, अंभ, अंभोजबन्धु, अंबुद, अंबरभूषण, अनेक, अंगारक, अंगिरा, अनल, अनलप्रभ, अनिमित्तगति, अनंग, अन्न, अनन्त, अनिर्देश्य, अनिर्देश्यवपुः, अंशु, अंशुमान्, अंशुमाली, अनुत्तम, अरिहा । १०० । अरहन्, अरविंदाक्ष, अर्यमा, अर्क, अरिमर्दन, अरुणसारथि, अश्वत्थ, अशीतरश्मि, उष्णकर, अश्विन, अशिशिर, अतुलद्युति, अतीन्द्र, अतीन्द्रिय, उत्तम, उत्तर, साधु, सावर्ण-र्णी, सावित्री, सविता(पा० साविता), सायन, सौप्य(ख्य)सागर, साम, सामवेद, सारंगधन्वा, सहस्राक्ष, सहस्रांशु, सहस्रधामा, सहस्रदीधितिः, सहस्रपात्, सहस्रचक्षुः, सहस्रश्रोत्रः, सहस्रकरः, सहस्रकिरण, सहस्ररश्मि, सदायोगी, सदागति, सुधर्मा, सिद्धः, सिद्धकार्य, सभाजित्, सुप्रभ, सुप्रदीपक, सुप्रभावन्, सुप्रभाकर, सुप्रिय, सुपर्ण, सप्तार्चिः, सप्ताश्वः, सप्तजिह्व, सप्तलोकनमस्कृत, सप्तमीप्रिय, सप्तिमान्, सप्तसप्ति, सप्ततुरग, स्वस्वाहाकार, सुवाहन, स्वाहाभुक्, स्वाचार, सुवाक्, सुसंयुक्त, सुस्थित, स्वजन, सुवेश, सूक्ष्म, सूक्ष्मधी, सोम, सूर्य, सुवर्चा, सुवर्ण, स्वर्ण, स्वर्णरेता, सुविशिष्ट, सुवितान, सैंहिकेयरिपु, स्वयंविभु, सुखद, सुखप्रद, सुखी, सुखसेव्य, सुकेतन, स्कंद, सुलोचन, समाहितमति, समायुक्त, समाकृति, सुमहाबल, समुद्र, सुमूर्त्ति, सुमेधा, सुमनाः, सुमनोहर, सुमंगल, सुमति, सुमत, सुमतिजय, सनातन, संसारार्णवतारक । २०० । संसारगतिविच्छेत्ता, संसारतारक, संहर्त्ता, संपूर्ण, सम्प्रच, सम्प्रकाशक, सम्प्रतापन, सञ्चारी, सञ्जीवन, संयम, संविभाग्य, संवर्त्तक, संवत्सर, संवत्सरकर, सुनय, सुनेत्र, सङ्कल्प, सङ्कल्पयोनि, संतापन, संतानकृत्, संतपन, सुराध्यक्ष, सुरावृत, सुरारिह, सुरारि, सर्वसद, स्वर्भानु, सर्वद, सर्वदर्शी, सर्वप्रिय, सर्ववेदप्रगीतात्मा, सर्ववेदालय, सर्वरत्नमय, सुरपूजित, सर्वलोकप्रकाशक, सुरपति, सर्वशत्रुनिवारण, सर्वतोमुख, सर्व, सर्वात्मा, सर्वस्व, सर्वस्वी, सर्वद्योत, सर्वद्युतिकर, सर्वजितांबर, सर्वोदधिस्थितिकर, सर्ववृत, सर्वमदन, सर्वप्रहरणायुध, सर्वप्रकाशक, सर्वग, सर्वज्ञ, सर्वकल्याणभाजन, सर्वसाक्षी, सर्वशास्त्रभृतांवर, सुरेश, सर्ग, सर्गादिकर, सुकार्यज्ञ, स्वर्गद्वार, स्वर्गप्रतर्दन, स्रग्वी, सुरमणि, सुरनिभाकृति, सुरश्रेष्ट, सृष्टि, स्रष्टा, श्रेष्ठात्मा, सृष्टिकृत्, सृष्टिकर्त्ता, सुरथ, सित, स्थावरात्मक, स्थानरथूलदृक्, स्थविर, स्थित, स्थेय, स्थितिमान्, स्थितिहेतु, स्थिरात्मक, स्थितिस्थेय, स्थितिप्रिय, सुतप, सत्य, स्तोत्र, सत्यवान्, सत्य, सत्यसंधि, हुव, होम, होमांतकरण, होता, हयग, हेलि, हिमद, हंस, हर, हरि, हरिदश्व । ३०० । हरिप्रिय, हर्यश्व, हरी, हिरण्यगर्भ, हिरण्यरेता, हरिताश्व, हुत, हुताहुति, द्यौः, दुःस्वप्नाशुभनाशन, धराधर, धाता, ध्वांतापह, ध्वांतसूदन, ध्वांतविद्वेषी, ध्वांतहा, धूमकेतु, धीमान्, धीर, धीरात्मा, धन, धनाध्यक्ष, धनद, धनंजय, धन्वन्तरि, धन्य, धनुर्धर, धनुष्मान्, ध्रुव, धर्म्म, धर्म्माधर्म्मप्रवर्त्तक, धर्माधर्म्मवरप्रद, धर्म्मद, धर्म्मध्वज, धर्म्मवृक्ष, धर्म्मवृत, धर्म्मवत्सल, धर्मकेतु, धर्मकर्त्ता, धर्म्मनित्य, धर्म्मरत, धरणीधर, धर्म्मराज, एतावपद्मप्रतिम(पद्मप्रतिम), द्युतिकर, द्युतिमान्, दिवा, द्वादशात्मा, द्वापर, दिवापुष्ट, दिवापति, दिवाकर, दिवाकृत, दिवस्पति, दिविस्थित, दिव्यवाह, दिव्यवपुः, दिव्यरूप, द्युवृक्ष, दयालु, देहकर्त्ता, दीधितिमान्, दीप, दीप्तांशु, दीप्तदीधिति, देव, देवदेव, द्योत, द्योतन, द्योतितानल, दिक्पति, दिग्वासा, दक्ष, दिनाधीश, दिनबन्धु, दिनमणी, दिनकृत, दिननाथ, दुराराध्य, पापनाशन, पावन, भास्वान्, भास्कर, भासंत, भामत, भासित, भासितात्मा, भाग्य, भानु, भानेमि, भानुकेसर, भानुमान्, भानुमान्(?), भानुरूप, बहुदायक, भूधर, भवद्योत, भूपति, भूव्य । ४०० । भूपणोद्भासी, भोगी, भोक्ता, भुवनपूजित, भुवनेश्वर, भूष्णु, भूतादि, भूतांतकरण, भूतात्मा, भूताश्रय, भूविद, भूतभव्य, भूतविभु, भूतप्रभु, भूतपति, भूतेश, भूषण, भयांतकरण, भीम, भीमत, भर्ग, भगवान्, भक्तवत्सल, बहुमंगल, बहुरूप, भूताहार, भिषग्वर, बुद्ध, बुद्धिवर्द्धन, बुद्धि, बुद्धिमान्, भव, पद्महस्त, पद्मपाणि, पद्मबन्धु, पद्मयोगी, पद्मयोनि, पद्मोदरनिभानन, पद्मेक्षण, पद्ममाली, पद्मनाभ,

पद्मिनीश, विभावस, विचित्ररथ, पूतात्मा, पवित्रात्मा, पूषा, व्योममणि, पीतवासा, पक्षवल, बलभृत्, बलप्रिय, बलवान्, बली, बलिनांवर, पिनाकधृक्, बिन्दु, बंधु, बंधहा, पुंडरीकाक्ष, पुण्य-संकीर्त्तन, पुण्यहेतु, पर, प्राक्षयान, परावर, परावरज्ञ, परायण, प्राज्ञ, पराक्रम, प्राणधारक, प्राणवान्, प्रांशु, प्रसन्नात्मा, प्रसन्नवदन, प्रज्ञा, प्रज्ञाचर्यवान्, प्रद्योत, प्रद्योतन, प्रभावन, प्रभाकर, प्रभंजन, परप्राण, परपुरंजय, प्रजाद्वार, प्रजापति, प्रजन, पर्जन्यप्रिय, प्रियदर्शन, प्रियकारी, प्रियकृत्, प्रियंवद, प्रियंकर, प्रयत, प्रीति, प्रयतात्मा, प्रीतात्मा, प्रयतानंद, प्रीतिमना, प्रकाशन। ५००। पुरुषोत्तम, प्रकृति, प्रकृतिस्थिति, प्रलंबहार, परमोदार, परमेष्ठी, पुरंदर, प्रणतार्त्तिहा, प्रणतार्त्तिहर, परंतप, प्ररेता, प्रशांत, प्रशम, प्रतापन, प्रतापवान्, पृथ्वी, प्रथित, प्रत्यूह, वृषाकपि, पुरुप, वृपध्वज, विश्व, विश्वामित्र, विश्वंभर, पशुमान्, विश्वतापन, पिता, पितामह, पतग, पतंग, पितृद्वार, पुष्कलनिभ, बषट्कार, ज्यायान्, जामदग्न्यजित्, चारुचरित, जाठर, जातवेदा, छंदवाहन, योगी, योगीश्वरपति, योगनित्य, योगतत्पर, यो(ज्यो)तिरीश, जय, जीव, जीवानन्द, जीवन, जीवनाथ, जीमूत, जनप्रिय, जेता-जगत्, युगादिकृत्, युग, युगार्त्तव, जगदाधार, जगदादिज, जगदानन्द, जगद्दीप, जगज्जेता, चक्रबंधु, चक्रवर्त्ति, चक्रपाणि, जगन्नाथ, जगत्, जगतामंतकरण, जगतांपति, जगत्साक्षी, जगत्पति, जगत्प्रिय, जगत्पिता, यम, जनार्द्दन, जनानंद, चंडकर, जनेश्वर, जंगम, जनयिता, चराचरात्मा, यशस्वी, जिष्णु, जितावरीश, जितवपुः, जितेन्द्रिय, चतुर्भुज, चतुर्वेद, चतुर्वेदमय, चतुर्मुख, चित्रांगद, वासुकि, वासरेशिता, वासरस्वामी, वासरप्रभु, वासरप्रिय, वासरेश्वर, वाहनार्तिहर, वायु, वायुवाहन, वायुरत, वाग्विशारद, वाग्मी, वारिधि। ६००। वारण, वसुदाता, वसुप्रद, वसुप्रिय, वसुमान्, विसृज, विहारी, विहगवाहन, विहंग, विहंगम, विहित, विधि, विधाता, विधेय, वदान्य, विद्वान्, विद्योतन, विद्या, विद्यावान्, विद्याराज, विद्युत, विद्युत्वान्, विदिताशय, विपाप्मा, विभावसु, विभव, वचसांपति, विजय, विजयप्रद, विजेता, विचक्षण, विवस्वान्, विविध, विविधासन, वज्रधर, व्याधिहा, व्याधिनाशन, व्यास, वेदांग, वेदपारग, वेदभृत्, वेदवाहन, वेदवेद्य, वेदवित्, वैद्य, वेदकर्त्ता, वेदमूर्ति, वेदनिलय, व्योमग, विचित्ररथ, व्योममणि, वेगवान्, विगतात्मा, वीर, वैश्रवण, विगाही, विघ्नशमन, विघृण, विग्रह, विकृति, वक्ता, व्यक्ताव्यक्त, विगतारिष्ट, विमल, विमलद्युति, विमन्यु, विमर्खी(र्षी), विनिद्र, विराज, विराट्, बृहस्पति, बृहत्कीर्त्ति, बृहज्जेता बृहत्तेजा, वरद, वरदाता, वृद्धि, वृद्धिद, वरप्रद, वर्चस, विरूपाक्ष, विरोचन, वरीयान्, वरुण, वरनायक, वर्णाध्यक्ष, वरुणेश, वरेण्य-वरेण्यवृत्त, वृत्तिधर, वृत्तिचारी, विश्वामित्र, वृत्ति, वशानुग, विशाप(ख), विश्वेश्वर, विश्वयोनि, विश्वजित्, विश्ववित्, विशोक, विशेषवित्, विष्णु, विश्वात्मा, विश्वभावन, विश्वकर्मा, विश्वनिलय। ७००। विश्वरूपी, विश्वतोमुख, विशिष्ट, विशिष्टात्मा, विषाद, यज्ञ, यज्ञपति, काक, काल, कालानलद्युति, कालहा, कालचक्र, कालचक्रप्रवर्त्तक, कालकर्ता, कालनाशन, कालत्रय, कास, कामारि, कामद, कामचारी, कांक्षिक, कांति, कांतिप्रद, कार्यकारणावह, कारुणिक, कार्त्तस्वर, काश्यपेय, काष्टा, कपि, कुबेर, कपिल, गभस्तिमान्, गभस्तिमाली, कपर्द्दी, ख, खतिलक, खद्योत, खोल्का, खग, खगसत्तम, घर्मांशु, घृणी, घृणिमान्, कवि, कवच, कवची, गोपति, गोविन्द, गोमान्, ज्ञानशोभन, ज्ञानवान्, ज्ञानगम्य, ज्ञेय, केयूर, कीर्त्ति, कीर्त्तिवर्द्धन, कीर्त्तिकर, केतुमान्, गमनकेतु, गगनमणि, कला, कल्प, कल्पांत, कल्पांतक, कल्पांतकरण, कल्पकर, कल्पकृत्, कल्पक, कल्पकर्त्ता, कलिपतांवर, कल्याण, कल्याणकर, कल्याणकृत्, कलिकालज्ञ, कल्पवपु, कल्मपापह, कमलाकरबोधन, कमलानंद, गुण, गन्धवह, कुण्डली, गणपति, कञ्चुकी, गुणवान्, गणेश, गणेश्वर, गणनायक, गुरुगृहद, गृहपुष, ग्रहपति, ग्रहेश, ग्रहेश्वर, ग्रहनाथ, ग्रहनक्षत्रमंडन, क्रियाहेतु, क्रियावान्, गरीयान्, किरीटी, कर्म्मसाक्षी, करण, किरण, कर्णसू, कृष्णवासा, कृष्णवर्त्मा, कृतकर्म्मा। ८००। कृताहार, कृतांतसू, कृतातिथि, कृतात्मा, कृतविश्व, कृती, कृत्यकृत्य, कृतमंगल, कृतिनांवर, क्षांति, क्षुधाज, क्षेम, क्षेमस्थिति, क्षेमप्रिय, क्षमा, कश्मलापह, गतिमान्, लोहितांग, लोकाध्यक्ष, लोकालोकनमस्कृत, लोकबंधु, लोकवत्सल, लोकेश, लोककर, लोकनाथ, लोकसाक्षी, लोकत्रयाशय, लय, मासमानिदामा, मांधाता, मानी, मारुत, मार्त्तंड, माता, मातर, महाबाहु, महाबुद्धि, महाबल, महायोगी, महायशाः, महावैद्य, महावीर्य, महावराह, महावृत्ति, महाकारुणिकोत्तम, महामाय, महामंत्र, महान्, महारथ, महास्वे(श्वे)ताप्रिय, महाशक्ति, महाशनि, महातेजा, महात्मा, मुहूर्त्त, महोत्साह, महेंद्र, महेच्छ, महेश, महेश्वर, मिहिर, महित, महत्तर, मधुसूदन, मोक्षदायक, मोक्ष, मोक्षधर, मोक्षहेतु, मोक्षद्वार, मौनी, मेधा, मेधावी, मेधिक, मेध्य, मेरुमेय, मुकुटी, मनुमुनि, मंदार, मंदेहक्षेपण, मनोहर, मनोहररूप, मंगल, मंगलालय, मंगलवान्, मंगली, मंगलकर्त्ता, मंत्र, मंत्रमूर्त्ति, मरीचिमाली, मृत्यु, मरुतामीश्वरेश्वर, मरुतांपति, मिष्टाचार, मति, मतिमान्, नाकार, नाकपालि, नागराट्, नारायण, नाथ, नभ, नभस्वान्, नभोविगाहन, नभकेतन, नूतन, नोत्तर, नयनैकरूप, नैकरूपात्मा, नीलकण्ठ, नीललोहित, नेता, नियतात्मा, निकेतन, निक्षुभापति, नंदिवर्धन, नंदन, नर, निराकुल, निरहंकार, निर्बन्ध, निर्गुण, निरंजन, निर्णय, नित्योदित, नित्य, नित्यगामी, निरंजन, नित्यरथ, राजा, राज्ञीप्रिय, राज्ञीपति, रवि, रविराज, रुचिप्रद, रुद्र, ऋद्धि, रोचिष्णु, रोगहा, रेणु, रेणुक(पा० रेणव), रेवंत, हृषीकेश, रक्षोघ्न, रक्तांग, रश्मिमाली, रि(ऋ)तु। ९००। रथाधीश, रथाध्यक्ष, रथारूढ, रथपति, रथी, रथिनांवर, शांतिप्रिय, शास्व(श्व)त, साष्टाक्षर, शुद्ध, शुभ, शुभाचार, शुभप्रद, शुभकर्म्मा, शब्दकर, शुची, शिव, शोभा, शोभन, शुभ्र, सुर, शीघ्रग, शीघ्रगति, शीर्ण, शेष, शुक्र, शुक्रांग, शुक्ररूप, शक्तिमान्, शक्तिमतां श्रेष्ठ, शंभु,

शनैश्चर, शनैश्चरपिता, शर्व्व, श्रीधर, श्रीपति, श्रेयस्कर, श्रीकण्ठ, श्रीमान्, श्रीमतांवर, श्रीनिवास, श्रीनिकेतन, श्रेष्ठ, शरण्य, शरण्यार्त्तिहर, श्रुतिमान्, शतविन्दु, शतमुख, तापी, तापन, तारापति, तार्क्षवाहन, तपन, तपनांवर, त्विषामीश, त्वरमाण, त्वष्टा, तीव्र, तेज, तेजसांनिधि, तेजसांपति, तेजस्वी, तेजोनिधि, तेजोराशि, तेजोनिलय, तीक्ष्ण, तीक्ष्णदीधिति, तीर्थ, तिग्मांशु, तमिश्र(स्र)हा, तमः, तमोहर, तमोनुद, तमोराति, तमोघ्न, तिमिरापह, त्रिविष्टप, त्रिविक्रम, त्रय, त्रेता, त्रिकसंस्थित, त्र्यक्षर, त्रिलोचन, तरणि, त्र्यंबक, त्रिलोकेश । १००० ।

यस्त्विदं शृणुयान्नित्यं पठेद् वा प्रयतो नरः । प्रतापी पूर्णमायुश्च करस्थास्तस्य संपदः ॥ १ ॥
नृपाग्नितस्करभयं व्याधिभ्यो न भयं भवेत् । विजयी च भवेन्नित्यं स श्रेयः समवाप्नुयात् ॥ २ ॥
कीर्तिमान् सुभगो विद्वान् स सुखी प्रियदर्शनः । भवेद् वर्षशतायुश्च सर्वबाधाविवर्जितः ॥ ३ ॥
नाम्नां सहस्रमिदमंशुमतः पठेद् यः, प्रातः शुचिर्नियमवान् सुसमाधियुक्तः ।
दूरेण तं परिहरन्ति सदैव रोगाः, भीताः सुपर्णमिव सर्वमहोरगेन्द्राः ॥ ४ ॥

इति श्री सूर्यसहस्रनामस्तोत्रं संपूर्णम् । अमुं श्री सूर्यसहस्रनामस्तोत्रं प्रत्यहं प्रणमत्पृथ्वीपतिकोटीरकोटिसंघट्टितपदकमल-त्रिखण्डाधिपति-दिल्लीपति-पातिसाहि श्री अकब्बर साहि जलालदीनः प्रत्यहं शृणोति सोऽपि प्रतापवान् भवतु ॥ श्री शुभं भवतु । श्री कल्याणं भवतु ॥ [(१) स्व० विचक्षणविजयमुनेः संग्रहात् प्रकटीकृतं हिन्दीमासिक पत्रे 'आत्मानन्दे' वर्ष ४ अंक ९ । (२) 'गणि रत्नविजयेनालेखि । श्री सूरति वंदरे'–श्रीविजयधर्मसूरिमंडार, आग्रा नं० ३३७६.]

२ रत्नपालकथानकम् ।

अन्ते–उपाध्याय श्रीभानुचंद्रगणिभिरुदकदानोपरि कृतं रत्नपालकथानकं समाप्तम् । संवत् १६६२ वर्षे ज्येष्ठ सुदि १ गुरौ दिने मालपुरनगरतः मु० रत्ना लिखितं चिरं० दौलतीया पठनार्थम् ॥

[Yati Śrī Vivekavijay's collection, Ghumrāvālā Upāśraya at Udaipur.]

३ वसन्तराजशकुनशास्त्रवृत्तिः ।

आदौ — स्वस्ति श्रीसदनं यदीयवदनं वेधा विधायाद्भुतं, वीक्ष्याश्चर्यमवाप सस्पृहतया सन्मार्जयन्वाससा ।
क्षिप्तं तच्च तथाविधैरणुगुणैर्वैपम्यमापादितं, मन्ये संप्रति लक्ष्यते घनपथे शीतद्युतेर्मण्डलम् ॥ १ ॥
आनम्रत्रिदशेंद्रमौलिमुकुटप्रोद्दामरत्नांशुभिः, यत्पादद्वितयं विचित्ररचनां भंगीभिरंगीकृतम् ।
दिङ्नागैश्च यदीयकीर्त्तिरतुला कर्णावतंसीकृता, स श्रीवीरप्रभुर्दधातु भवतां शश्वन्मनोवांछितम् ॥ २ ॥

यस्त्रैलोक्यरमाभिरस्पृहतया सानंदमालोकितः, तीक्ष्णैः स्वर्गिवधूकटाक्षविशिखैर्यो लक्ष्यतां नागमत् ।
शान्तैः स्वात्मसमुत्थितैश्च निखिलान्भावान्समावेदयन्, स श्रीमान् भुवनावतंसकमणिः पायादपायात् प्रभुः ॥ ३ ॥
प्रादुर्भूता यदंगात् प्रसरति भुवने भारती भव्यरूपा, चक्रं यत् सृष्टिजाता नहि विभुरविभुः सद्विशेषानशेषान् ।
यद्वक्त्रं स्फीतिभावं दधद्हिमरुचां न्यत्कृतिं निर्मिमीते, ज्ञानाद्वैतप्रकाशः स भवतु भवतां भूतये नाभिजातः॥४॥
नमः सुकृतसंदोहशालिने परमात्मने । शंभवे सर्ववेदार्थवेदिने भवभेदिने ॥ ५ ॥

जाग्रज्ज्योतिरकब्बरक्षितिपतेरभ्यर्णमातस्थिवान्, सिद्धाद्रेः करमोचनादिसुकृतं योऽकारयत् शाहिना ।
जीवानामभयप्रदानमधिकं सर्वत्र देशे स्फुटम्, श्रीमद्वाचकपुंगवः स जयताच्छ्री भानुचन्द्राभिधः ॥ ६ ॥
*लक्ष्मीलीलाकटाक्षस्त्रिभुवनजनता कल्पनाकल्पशाखी, श्रीमद्धर्मप्ररोहाभिवनघनघटामङ्गलाख्यानविद्या ।
व्यक्तं मुक्त्यङ्गनाया वशकरणकला कार्म्मणं सर्वसम्पद्, सम्प्राप्ता वादिबीजं भज परमहंसो नाममाहात्म्यधाम ॥ ७
अस्ति श्रीमदुदारवाचकसमालङ्कारहारोपमः, प्रख्यातो भुवि हेमसूरिसदृशः श्री भानुचन्द्रो गुरुः ।
श्रीशत्रुञ्जयतीर्थशुल्कनिवहप्रत्याजनोद्यद्यशाः, शाहेः श्रीमदकब्बरार्पितमहोपाध्यायदृप्यत्पदः ॥ ८ ॥
तच्छिष्यः सुकृतैकभूर्मतिमतामग्रेसरः केसरी, शाहिस्वान्तविनोदनैकरसिकः श्रीसिद्धिचन्द्राभिधः ।
पूर्वं श्री विमलाद्रिचैत्यरचनां दूरीकृतां शाहिना, विज्ञप्यैव मुहुर्मुहुस्तमधिपं योऽकारयच्चां पुनः ॥ ९ ॥
यावन्या किल भाषया प्रगुणितान् ग्रन्थानशेषांश्च तान्,[1] [2]विज्ञाय प्रतिभागुणैस्तमधिकं योऽध्यापयन् शाहिराट् ।
[3]दृष्ट्वानेकविधानवैभवकलां चेतश्चमत्कारिणीम्, चक्रे खुष्फहमेति सर्वविदितं गोत्रं यदीयं हि सः ॥ १० ॥

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* The verses 7 and 20 to 24 are not found in the printed editions of this work.

1 तथा । 2 चिन्तारत्नगुणांश्च यं गुरुविधं ध्यात्वा नृपोऽध्यापयत् । 3 दृष्ट्वा चाष्टशतावधानमाधनकला ।

[1]तद्बुद्धिवैभवकृतेऽत्र वसन्तराजसच्छाकुनस्य विवृतिं प्रणयत्यभिज्ञः ।
श्रीसूरचन्द्रचरणाम्बुजचञ्चरीकः श्री शाहिराजकृतसत्कृतिभानुचन्द्रः ॥ ११ ॥
जंबूद्वीपाभिधे द्वीपे क्षेत्रे भरतनामनि । राजते रजतस्वर्णचतुर्वर्णविभूषितम् ॥ १२ ॥
अर्बुदाद्रिसमीपस्थं सारणेश्वरशोभितम् । सीरोही नगरं तत्र तिलकं नगरीषु यत् ॥ १३ ॥ युग्मम् ।
नीलरत्नमहासौधरश्मिवल्लिवितानके ।.यत्र रात्रिषु कुर्वन्ति तारकाः सुमविभ्रमम् ॥ १४ ॥
मुखैश्चन्द्रमसं नेत्रैः कमलं कोकिलं स्वरैः । गमनैराजहंसं च जिग्युर्यत्राबला अपि ॥ १५ ॥
प्रतापाक्रान्तदिक्चक्रः साक्षाच्छक्र इवापरः । श्रीमानखयराजाख्यस्तत्रास्ते भूमिजम्भजित् ॥ १६ ॥
यस्यां विभाति धवलाः क्षीरोदस्फटिकालयाः । अक्षयाख्यमहाराजयशसां निचया इव ॥ १७ ॥
यस्य यद्द्विषतां चैव कीर्त्यकीर्त्यो सितासिते । मिलन्त्यो दिक्षु चक्रान्ते गङ्गायमुनयोर्भ्रमम् ॥ १८ ॥
रिपुर्दुर्यशसा स्पृष्टं यद्यशो विश्वपावनम् । जलाशयेषु स्नातीव शुद्ध्यै हंसावलिच्छलात् ॥ १९ ॥
*कन्दमूलफलाहारा वसानास्तारवीं त्वचम् । भूधूल्युद्धूलिता रेजुर्यद्द्विषस्तापसा इव ॥ २० ॥
स्पर्धिष्णुर्यत्प्रतापाग्निर्वाडवाग्निजिगीषया । विद्रुमद्रुमदम्भेन विशतीव पयोनिधौ ॥ २१ ॥
विरञ्चीं रचयन् भ्रान्तिमभ्रान्तं सोमसूर्ययोः । व्यधान्नीराजनां नित्यं यस्य कीर्त्तिप्रतापयोः ॥ २२ ॥
यद्भसुरिरपि स्वर्गे सङ्ख्यातीतेषु शत्रुषु । रणे यच्छन् कृपाणोऽस्य यात्राहीनो बभूव न ॥ २३ ॥
तस्यादेशं समासाद्य सौमनस्य पयोनिधेः । वृत्तिर्वसन्तराजस्य सिद्धिचन्द्रेण शोध्यते ॥ २४ ॥

* इह हि ग्रंथकृत् निर्विघ्नसमाप्तिकामो मंगलमाचरेदित्यालौकिकावगीतशिष्टाचारानुमितश्रुतिबोधितकर्त्तव्यताकत्वेन प्रथमत एव मंगलमाविःकुर्वन्नाह विरंचीति अस्यार्थः ......।

अन्ते — वसन्तराजशाकुने समस्तसत्यकौतुके । सदागमार्थशोभनैः कृतं प्रभावकीर्त्तनम् ॥ १ ॥
पूर्वव्याख्यातविशेषणविशिष्टे वसन्तराजशाकुने ग्रन्थस्य प्रभावकीर्त्तनं कृतमिति विंशतितमो वर्गः ॥ २० ॥

इति श्रीपातशाहश्रीअकब्बरजल्लालदीनसूर्यसहस्रनामाध्यापकश्रीशत्रुञ्जयतीर्थकरमोचनाद्यनेकसुकृतविधापकमहोपाध्यायश्रीभानुचन्द्रगणिविरचितायां तच्छिष्याष्टोत्तरशतावधानसाधनप्रमुदितपातशाहश्रीअकब्बर जल्लालदीन प्रदत्त 'पु(खु)-श्फहमापराभिधानमहोपाध्यायश्रीसिद्धिचन्द्रगणिना विचार्य संशोधितायां वसन्तराजटीकायां विंशतितमो वर्गः ॥ समाप्तोऽयं ग्रन्थः । श्रीर्जयतु ॥

[(१) The text of 18 folios no. 1623 प्र० कान्तिविजयपुस्तकभण्डारे, वडोदरा । The following is added by the writer in the end :—

द्वितीयपुस्तकाभावादर्थानाकलनादपि । यदशुद्धं भवेत् किञ्चित्तच्छोध्यं करुणापरैः ॥ १ ॥
वर्णगणने सञ्जातानुष्टुप्सार्द्धसप्तसहस्रकम् । वाच्यमानश्चिरं नंद्याद् ग्रन्थोऽयं धिषणाधनैः ॥ २ ॥

इति श्री वसन्तराजशकुनग्रन्थटीका संपूर्णा । संवत् १७६३ वर्षे भाद्रपदासित नवम्या९मह्नि चन्द्रसुतवारे श्री अञ्चलगच्छे वाचक श्री ५ श्री धनराजजीशिष्य वाचकश्री हीराणंदजीशिष्य वाचक जिनराजेन पत्ति (प्रतिः) लिखिता ॥ श्रीरस्तु ॥ पत्राणि ११७ पंक्तयः १६ नं० ११९९ हंसविजयपुस्तकभण्डारे वडोदरा ।

(२) ग्रन्थाग्र ३७५० in Jesalmer Bhandār. ग्रं. २२२६ पत्र १०१ जिनभद्रीय भंडार–जेसलमेर.]

४ कादम्बरी-पूर्वार्ध-टीका ।

आदौ — श्रेयःश्रीललनाविलासकुशलः पायादपायात्स वः, श्रीमन्नाभिनरेन्द्रसूनुरमरैः संसेव्यमानान्तिकः ।
रेजे यस्य कचावली भुजशिरो देशे लुठन्ती प्रभो–र्लग्ना शैवलमञ्जरी भवसरित्पारं प्रयातुः किमु ॥ १ ॥
सर्वेऽन्ये जनतानिषेविततया मानाभिभूता भृशं, मन्यन्ते तृणवत् त्रिलोकमखिलं दुर्बुद्धिबद्धाशयाः ।
कृत्स्नैश्वर्यजुषापि येन सुधिया देवेन्द्रसेव्याङ्घ्रिणा, नैवाकारि कदापि गर्वमलिनं चेतः स शान्तिः श्रिये ॥ २ ॥
यत्कीर्त्तिर्धवलीचकार सहसा ब्रह्माण्डभाण्डोदरं, दाशार्होऽपि तदन्तरा निपतितः सद्यो न संलक्षितः ।
तेनाद्यापि निरीश्वरं जगदिदं जल्पन्ति सांख्यादयः, स श्रीनेमिजिनेश्वरो भवभृतां देयादमन्दां मुदम् ॥ ३ ॥

1 तश्चित्तकौतुककृते हि ।

मूर्ध्नि न्यस्तद्विजिह्वाधिपतिफणगणस्पष्टसंरम्भदम्भाद्, धत्ते यः सप्तविश्वाद्भुतपरममनोहारि साम्राज्यलक्ष्मीम् ।
नम्रालुस्वर्गिमौलिप्रकरमणिलसत्कान्तिभिश्चित्रिताङ्घ्रिः, स श्रीपार्श्वाधिराजो भवतु भवभिदे पार्श्वसंसेव्यमानः ॥ ४ ॥
यद्वाचामधिकां विलासपदवीमीहेद् भृशं भारती, यत्सत्त्वैकपरम्परां कलयितुं सिंहोऽङ्कदम्भादियात् ।
यत्सौन्दर्यदिदृक्षयेव समभूदक्ष्णां सहस्रं हरेः, स श्री वीरविभुर्ददातु भविनां शश्वन्मनोवाञ्छितम् ॥ ५ ॥

श्रीमत्तपःपक्षसहस्रदीधितिः श्रीहीरसूरिः समभून् महोदयः ।
यद्वक्त्रसौन्दर्यगुणं विलोकयन् ययौ सुरौघः किमु निर्निमेषताम् ॥ ६ ॥
अनन्यसौजन्यगुणैर्गरीयान् विशिष्टशिष्टाचरणैर्वरीयान् ।
तत्पट्टपाथोनिधिपूर्णचन्द्रो विराजते श्री विजयादिसेनः ॥ ७ ॥
तत्पट्टोदयचूलालक्ष्मिपूर्णेन्दुसंनिभः श्रीमान् ।
श्री विजयतिलकसूरिर्भूरिगुणैर्भूषितो जयति ॥ ८ ॥
तत्संप्रदाये प्रथितप्रभावो बभूव हानर्षिरतिप्रसिद्धः ।
यदीयवैराग्यकथां प्रवक्तुं प्राप्तो गुरुः किं हरिसंनिधानम् ॥ ९ ॥
तद्दीक्षितानेकविनेयवर्गमुक्तालतामध्यमणिप्रकारः ।
श्रीवाचकेन्द्रः सकलादिचन्द्रो बभूव विश्वाद्भुतवाग्विलासः ॥ १० ॥
श्रीसूरचन्द्रः समभूत्तदीयशिष्याग्रणीर्न्यायविदां वरेण्यः ।
यत्तर्कयुक्त्या त्रिदिवं निषेवे तिरस्कृतश्चित्रशिखण्डिजोऽपि ॥ ११ ॥
तदीयपादाम्बुजचञ्चरीको विराजतेऽघा हरिधीसखामः ।
श्रीवाचकः संप्रति भानुचन्द्रो ह्यकब्बरक्ष्मापतिदत्तमानः ॥ १२ ॥
श्रीशाहिचेतोऽब्जषडङ्घ्रितुल्यः श्रीसिद्धिचन्द्रोऽस्ति मदीयशिष्यः ।
कादम्बरीवृत्तिरियं तदीयमनोमुदे तेन मया प्रतन्यते ॥ १३ ॥

अन्ते—इति श्रीमत्तपोगणगगनाङ्गणगगनमणिभट्टारकसार्वभौमभट्टारकविजयसेनसूरीश्वराणां विजयराज्ये पातशाह श्री अकब्बरप्रदापितोपाध्यायपदधारक श्रीशत्रुंजयकरमोचनाद्यनेकसुकृतकारक महोपाध्याय श्रीभानुचन्द्रगणिविरचितायां कादम्बरी निरन्तरव्याख्यायां प्रथम परिच्छेदः ।

५ सारस्वतव्याकरणवृत्तिः (भाष्यं, टिप्पणं, विवरणं वा)

आदौ–वाग्देवीमभिवन्द्य वन्द्यचरणां वृन्दारकाणां गणैः, सर्वेषां सुधियामनुग्रहधिया गम्भीरभावाद्भुताम् ।
क्षैमेन्द्रीं विवृणोति वाचकपतिः श्रीभानुचन्द्राभिधः, शाहि श्रीमदकब्बरक्षितिपतेः प्राप्तप्रतिष्ठोदयः ॥ १ ॥
अन्ते–श्री हानर्षिकुले नवीनकविताकान्ताभिधानव्रती, भूजानेरपि संमतः समभवत् श्री सूरचन्द्राह्वयः ।
तच्छिष्यः करमोचनादिसुकृतैः सम्प्रीणयत् सज्जनान्, क्षेमेन्द्रस्य कृतेश्चकार विवृतिं श्री भानुचन्द्राभिधः ॥ २ ॥

इति श्री पातसाह अकब्बर सूर्यसहस्रनामाध्यापक श्री शत्रुञ्जयतीर्थकरमोचनाद्यनेकसुकृतविधापक महो० श्री भानुचन्द्र गणि विरचितायां तच्छिष्याष्टोत्तरशतावधानसाधनप्रमुदितपातसाहि श्री अकब्बर प्रदत्त 'खु(खु)स्फहमा'पराभिधान महो० श्री सिद्धिचन्द्र गणि शोधितायां क्षेमेन्द्रटीकायां कृदन्तप्रक्रिया समाप्तिमगमत् ।

[(१) 40 folios No. 40 Pra. Kāntivijaya's Bhandār at Chāṇi. (२) ग्रन्थाग्र २१५० folios 40, MS. no. 2 in the dābdā no. 21 in Sangha's Bhandār at Pātaṇ.]

६ काव्यप्रकाशवृत्तिः ।

As the work was not available, I could not cite the initial & final portions thereof.

७ नामश्रेणिवृत्तिः (नामसङ्ग्रहः, नाममाला, विविक्तनामसङ्ग्रहो वा)

आदौ—॥ ९० ॥ श्री शत्रुंजयकरमोचनाद्यनेकसुकृतकारक सकलवाचकचक्रचूडामणिमहोपाध्याय
श्री ५ श्रीभानुचन्द्रगणिगुरुभ्यो नमः ॥

स्वस्ति श्रीस्त्रिजगज्जन्तु-जातुजीवातुसन्निभः । शिवतातिः सतां भूयाच्छान्तिनाथो जिनेश्वरः ॥ १ ॥

नवीनकविताकान्ताभिमानव्रतशालिनः । स्वगुरोः सूरचन्द्रस्य प्रणम्य चरणाम्बुजम् ॥ २ ॥
भावचन्द्रादिशिष्याणां सम्यग्व्युत्पत्तिहेतवे । नामसङ्ग्रह-नामानि विलिख्यन्ते पृथक् पृथक् ॥ ३ ॥
रूढयौगिकमिश्राख्याः त्रिधा शब्दाः प्रकीर्त्तिताः । व्युत्पत्तिवार्जितास्तत्र रूढा आखंडलादयः ॥ ४ ॥
व्युत्पत्तिभाजः सर्वेऽपि मन्यते शाकटायनः । तन्मतेऽपि तदन्वर्थवर्जितः प्रथमो मतः ॥ ५ ॥
यौगिका योगजनिता योगस्तत्रान्वयो मतः । गुणक्रियाभ्यां संभूतः संबंधप्रभवश्च सः ॥ ६ ॥
गुणतो नीलकंठाद्याः क्रियातः स्रष्टसंनिभाः । स्वस्वामित्वादि संबंधस्तत्राहुर्नाम तद्वताम् ॥ ७ ॥

अनयोरर्थः । शब्दानां परमार्थानुगमनमन्वयः स योगो गुणक्रियासम्बधाच्च भवति मंगलं भद्रं मद्रं शस्त ।...इति शत्रुंजयकरमोचनादिसुकृतकारि महोपाध्याय श्री ५ भानुचंद्रगणि विरचिते विविक्तनामसंग्रहे देवाधिदेवकांडः प्रथमः ॥

स्वर्गे इति स्वर्गः......आदित्येत्यादि सूर्य नामानि । आदित्यः सविता । ......पूज्यनामतः प्रयोज्याः । यथा गुरुपादाः । अर्हत्भट्टारकः । कुमारपालदेवः । शेषश्चात्रः । भट्टारकः भट्टः । आवुकादयो नांद्यप्रस्ताव(व)त् नांद्योक्तौ दृष्टव्याः ॥ इति श्री... भानुचन्द्रविरचिते विविक्तनामसंग्रहे द्वितीयः कांडः ॥ छः ॥

अथ तृतीय मर्त्यकांडमारभ्यते ॥ मनुष्यनाम मर्त्यः......एते सर्वेपि म्लेच्छजातयः स्युः ॥ इति श्री...तृतीयकाण्डः ॥

अथ तिर्यक्कांडचतुर्थमाख्यायते तत्र पृथिव्यप्तेजोवायुवनस्पतिमेदेनेकेंद्रियाः...... ॥ शत्रुंजयकरमोचनादि सुकृतकारि महोपाध्याय श्री भानुचन्द्र गणि विरचिते विविक्तनामसंग्रहे चतुर्थः कांडः ॥

पंचमं नारकं कांडमारभ्यते, नारकं नाम नरके भवा नारकाः.........भूमिविवरनाम ॥ गर्त्तः पुंस्त्रीलिंगः । श्वभ्रः अवट अगाधः दरः त्रिलिंगभूमिविवरमिति श्री नामसंग्रहे पंचमः कांडः ॥

षष्ठं सामान्यकांडमार(भ्य)ते ॥ लोक नाम......यदाहुः—इयंत इति संख्यानं निपातानां न विद्यते । प्रयोजनवशादेते निपात्यंते पदेपदे ॥

अन्ते–इति श्री शत्रुंजयकरमोचनादि सुकृतकारक महोपाध्याय श्री ५ भानुचन्द्र गणि विरचित नाममालायां षष्ठः कांडः संपूर्णः ॥ ६ ॥ छः ॥

[(१) संवत १६९८ वर्षे मार्गशिर मासे शुक्ल पक्षे पंचम्यां तिथौ गुरुवासरे लिपता श्यामपुरी मध्ये । यादृशं पुस्तके दृष्ट्वा तादृशं लिखतं मया । यदि शुद्धमशुद्धं वा मम दोषो न दीयतां ॥ १ ॥ श्री(शु)भं भवतु ॥ कल्याणमस्तु ॥ श्री ॥ This is an incorrect copy of 113 folios Dehla's Upāśraya's Bhandār at Ahmedābād. (२) इति श्रीमत्तपोगणगणनाङ्गनगगनमणिभट्टारकसार्व्वभौमभट्टारकश्री ५ श्रीविजयसेनसूरीश्वराणां विजयराज्ये पतिसाहश्री ५ श्रीअकब्बर-जलालदीनप्रदत्तोपाध्यायधारकश्री शक्र(त्रु)ञ्जयकरमोचनाद्यनेकसुकृतकारक महोपाध्यायश्री ५ श्री भानुचन्द्रगणिविरचिते विविक्तनामसंग्रहे षष्ठः काण्डः समाप्तः । संवत् १७८५ । Mitra's Notices X, no. 4015 pp. 151–152.]

८ विवेकविलासटीका ।

आदौ—आनम्रकम्रामरपूर्वदेवं श्री मारुदेवं प्रणमामि देवम् ।
व्यनक्ति निःशेषपदार्थसार्थान् यदीयगीरद्भुतदीपिकेव ॥ १ ॥
शान्तेर्निशान्तं शिवतातिरस्तु श्री शान्तिनाथो जगदेकनाथः ।
कुरङ्गलक्ष्मापि जिनाधिराजो जज्ञे कदाचिन्न कुरङ्गभृद् यः ॥ २ ॥
अरिष्टनेमिर्भगवानरिष्ट-संघातनिर्घातकृदस्तु वः सः ।
सुपर्वशाखीव समीहितार्थं करोति यत्पादयुगप्रणामः ॥ ३ ॥
विघ्नौघविध्वंसनसावधानं तं पार्श्वनामानमधीशमीडे ।
पद्माकरोल्लासकरो नराणां यन्नाममन्त्रोऽजनि मित्रतुल्यः ॥ ४ ॥
वीरं जिनं चेतसि दध्महे तं सुपर्व्वपृथ्वीधरशृङ्गधीरम् ।
गवां विलासैर्भुवनप्रवोधं चकार यो भानुरिवोरुतेजाः ॥ ५ ॥
श्रीमत्तपागणगणाधिपलब्धवोधिर् हानर्षिरित्यजनि पण्डितवृन्दवर्यः ।
तस्यान्तिषत्सकलवाचकमौलिमौलिः श्रीवाचकः सकलचन्द्र इति प्रसिद्धः ॥ ६ ॥
शिष्यस्तदीयोऽजनि सूरचन्द्राभिधः सुधिः कोविदवृन्दचन्द्रः ।

नवीनभास्वत्कवितैककान्ता-मानव्रतीत्यद्भुतकीर्तिकान्तः ॥ ७ ॥
सिद्धाद्रेः करमोचनादिसुकृतश्रेणिपवीत्रीकृत-स्वान्तः शाहिसुदत्त 'वाचक' पदः श्री भानुचन्द्राभिधः ।
तच्छिष्यः कुरुते विवेककलितो ग्रन्थो विलासाभिधो यस्तस्याभिमतार्थसार्थरुचिरां वृत्तिं सतां संमताम् ॥ ८ ॥

इह शिष्टाः शास्त्रादौ क्वचिदिष्टे वस्तुनि प्रवर्तमाना अभिमतदेवतानमस्कारपूर्वकमेवोपक्रमन्ते इति शिष्टाचारपरिपालनार्थं प्रारिप्सितपरिसमाप्तिप्रतिबन्धकदुरितनिवर्त्तनाय च प्रस्तुतग्रन्थसूत्रकारो वायटगच्छीयजिनदत्तसूरिरादौ तमाह 'शाश्वतानन्द' इति ।

... ...

अन्ते–इति श्री शत्रुंजयकरमोचनादिसुकृतकारिमहोपाध्यायश्रीभानुचन्द्रगणिविरचितायां विवेकविलासटीकायां द्वादश उल्लासः । समाप्तोऽयं विवेकविलासाख्यो ग्रन्थः ॥ विवेकविलासटीकायां ग्रन्थकारकृतस्वगच्छादिप्रकटनरूपप्रशस्त्याख्या संपूर्णा ॥

क्ष्मापालमौलिमणिशाहि अकब्बराख्यसम्प्राप्तसर्वजनताविदितप्रतिष्ठः ।
श्रीजैनशासनसमुन्नतिलब्धविश्वविश्वम्भरावलयविश्रुतकीर्त्तिपूरः ॥ १ ॥
श्रीभानुचन्द्रवरवाचकचक्रवर्ती स्पष्टार्थदामतिविवेकविलासवृत्तिम् ।
एतामविश्रुततरामुपकर्त्तुमन्यान् निःशेषपर्षदुचितां रचयांचकार ॥ २ ॥ युग्मम् ॥
श्रीमत्सुधर्ममुखसूरिपरम्परायां श्रीसूरिहीरविजयस्तपगच्छनेता ।
आसीदकब्बरधराधिपतिप्रदत्तां ख्यातिं जगद्गुरुरिति प्रथितां दधानः ॥ ३ ॥
तत्पट्टपूर्वगिरिशृङ्गसहस्रभानुः सूरीश्वरो विजयसेनमुनीन्द्रचन्द्रः ।
श्रीपातसाहिपरिषज्जयवादलब्धः ख्यातोऽभवत् कुमतमत्तमतङ्गसिंहः ॥ ४ ॥
तत्पट्टेऽभूत् सततनिरतिचारचारित्रचारुश्चातुर्विद्योदधि......कधी भाग्यसौभाग्यभूमिः ।
पारंपर्यागतवचनसंवादिधर्मोपदेशः सूरिः श्रीमद् विजयतिलकः शुद्धवैराग्यरंगः ॥ ५ ॥
तत्पट्टे प्रकटोदये पट्टतरप्राप्तप्रतिष्ठान्वये सद्वाचंयमराजिराजि विजयानन्दाभिधाने प्रभौ ।
श्रीमत्सूरिशिरोमणौ विजयिनि श्री सिद्धिचन्द्राभिधान् निर्देशं समवाप्य वाचकसभाशृंगारहारोपमात् ॥ ६ ॥
वाचकशिरोवतंसश्रीमत् कल्याणविजयगुरुशिष्यैः । स्वपरागमार्थतत्त्वोदधिभिः श्री लाभविजयबुधैः ॥ ७ ॥
श्रीदेवविजय-विद्वद्विनेय-जयविजयबुधयुतैश्चैषा । समशोधि सिद्धि-मुनि-रस-शशिमितवर्षे चिरंजीयात् ॥ ८ ॥

इति प्रशस्तिः ॥ शुभं भवतु ॥ ग्रंथाग्रसंख्या ६६२१ अक्षर १२ ॥ कल्याणमस्तु ॥ भद्रमस्तु ॥ [Folios 201 lines 14 each—Good correct and old MS. no. 304 Śri Bhaktivijaya's collection with Śri Jaina Ātmānanda Sabhā, Bhāvanagar. (2) The final 5th verse referring to विजयतिलकसूरि in the ending portion is omitted and in the next verse in the place of विजयानंदाभिधाने, words विजयादेवोभिधाने are wrongly substituted—इति प्रशस्तिः समाप्त ॥ folios 145 no. 55 Pra. Kantivijaya's Bhandār at Baroda. (3) The last 4 verses in the ending portion are omitted—इति विवेकविलासप्रशस्तिः संपूर्णा । ग्रं ७७५०. A fresh copy of 300 folios of 10 lines each, written in S. Y. 1967 no. 1465. Hansavijaya's Bhandār at Baroda. (4) With the omission of the last four verses इति श्रीविवेकविलास समाप्तम् ॥—New incorrect ms. no. 304 Śri Bhaktivijaya's collection with Śri Jaina Ātmānada Sabhā, Bhāvanagar.]

९ षट्त्रिंशिकावृत्ति (ईर्यापथिकी)–

[*No copy was accessible to me hence its beginning and ending portions could not be cited.*]

सिद्धिचन्द्रकृत-ग्रन्थ-प्रशस्त्यादि ।

१ कादम्बरी-उत्तरार्ध-टीका ।

आदौ — मेरुः स्नात्रभवैः सकुङ्कुमपयःपूरैः परीतोऽभवत्,
पीतस्तेन सुवर्णपर्वत इति ख्यातिं जगाम क्षितौ ।
देवीनृत्यविशीर्णहारमणिभिस्तारो गतस्तारका-
धारोऽसाविति यज्जनिव्यतिकरः सोऽव्याद् वृषाङ्कः प्रभुः ॥ १ ॥

श्रीमाञ्शान्तिः प्रभुरवतु वो गाढसर्वाङ्गबाधा, यं राजश्रीः कुभगमभजत् किं नु यस्य प्रभोर्न ।
तद्रागेऽन्तःकरणमविशद्युष्टचेष्टाविशिष्टं, वार्धिस्यन्दस्तटमिव विषं भोगिचूडामणीवत् ॥ २ ॥
जाग्रज्ज्योतिरकब्बरक्षितिपतेरभ्यर्णमातस्थिवान्, सिद्धाद्रेः करमोचनादिसुकृतं योऽकारयच्छाहिना ।
जीवानामभयप्रदानमपि यः सर्वत्र देशे स्फुटं, श्रीमत्पाठकपुङ्गवः स जयताच्छ्री भानुचन्द्राभिधः ॥ ३ ॥
तच्छिष्यः सुकृतैकभूर्मतिमतामग्रेसरः केसरी, शाहिस्वान्तविनोदनैकरसिकः श्रीसिद्धिचन्द्राभिधः ।
पूर्वं श्रीविमलाद्रिचैत्यरचनां दूरीकृतां शाहिना, विज्ञाप्यैव मुहुर्मुहुस्तमधिपं योऽकारयत् तां पुनः ॥ ४ ॥
यावन्त्या किल भाषया प्रगुणितान् ग्रन्थानशेषांश्च तान्, विज्ञाय प्रतिभागुणैस्तमधिकं योऽध्यापयच्छाहिराट् ।
दृष्ट्वाऽनेकविधानवैभवकलां चेतश्चमत्कारिणीं, चक्रे खुस्फहमेति सर्वविदितं गोत्रं यदीयं पुनः ॥ ५ ॥
प्रोच्चैः पञ्चसहस्रतुङ्गतुरगाञ्छ्रीसिन्धुरान् दुर्धरान्, दत्त्वा प्राग्भवसम्भवप्रणयतो धृत्वा करे यं जगौ ।
शाहिश्रीमदकब्बरक्षितिपतिस्त्यक्त्वा व्रतं दुष्करं, श्रीमत्संयमयामिनीश वसुधाधीशोऽधुना त्वं भव ॥ ६ ॥

साक्षात्कन्दर्परूपः क्षितितलविदितो वाचकव्रातशक्रः,
स्मृत्वा वाक्यं गुरूणां गुरुवचनरतो भक्तिपर्यानगर्वात् ।
धीमान् षट्शास्त्रवेत्ता रचयति रुचिरां सज्जनैः श्लाघनीयां,
टीकां कादम्बरीयां निजगुरुघटितां किंचिदूनस्थितां सः ॥ ७ ॥

... ...

अन्ते — इति श्री पादशाह श्री अकब्बर जलालदीन सूर्यसहस्रनामाध्यापक श्री शत्रुंजयतीर्थकरमोचनाद्यनेक सुकृतविधापक महोपाध्याय श्री भानुचन्द्रगणिस्तच्छिष्याष्टोत्तरशतावधानसाधनप्रमुदितपादशाह श्री अकब्बर प्रदत्त खुष्फहमापराभिधान महोपाध्याय श्री सिद्धिचन्द्रगणि विरचितायां कादम्बरीटीकायामुत्तरखण्डटीका समाप्ता ॥

२ शोभनस्तुतिटीका ।

आदौ — शश्वत्क्षीरपयोधिजा मधुकरीसंसेव्यमानक्रमा-
म्भोजन्मद्वितयः शिवं स दिशतु श्रीपार्श्वचिन्तामणिः ।
कस्तूरिकृतपत्रवल्लिहृदया यत्कीर्त्तिकान्ता किमु
द्रष्टुं विश्वमितस्ततः शशितनुः कौतूहलाद् भ्राम्यति ॥ १ ॥

अस्ति[१] श्रीमदखण्डपाठकगणप्राप्तप्रतिष्ठोन्नतिर्भूपालावलिवन्द्यमानचरणः श्रीभानुचन्द्रो गुरुः ।
यत्कीर्त्तिर्भुवनाङ्गणे गुणगणच्छन्ने न मान्ती पुनर्धातुः कर्णगताऽकरोदभिनवब्रह्माण्डयाच्ञामिव ॥ २ ॥

यदुपदेशवशेन मुदं दध(वह)न्, निखिलमण्डलवासिजने निजे ।
मृतधनं च करं च स जीजिआऽभिधमकब्बरभूपतिरत्यजत् ॥ ३ ॥

तस्यान्तेनिलयी विधेयजगतीलोकसरो मूर्तिमान्, विद्वद्वृन्दगजेन्द्रतर्जनहरिः श्री सिद्धिचन्द्रोऽस्ति सः ।
यत्कीर्त्तिभुजगाङ्गनावलिभिरुद्गीतां समाकर्णयन्, आनन्दामृतपूर्णकर्णकुहरः शेषः सुखं खेलति ॥ ४ ॥

१ पाठान्तरेण—जीयात् श्रीमदखंडवाचकगणप्राप्तप्रतिष्ठोन्नतिः. २ स्थूलगता as quoted in the author's gloss on *Bhaktāmara–stotra.*

परेषां यद्दूरे हृदयसरणेरस्ति तदिदं, विधानानामष्टोत्तरशतकमालोक्य मुदितः ।
महाराजः श्रीमानकबरनृपो यस्य सहसा, भुवि ख्यातामाख्यां सपदि विदधे खुष्फहमिति ॥ ५ ॥
बालबोधकृते तेन परोपकारशालिना । संक्षिप्ता क्रियते वृत्तिः शोभना शोभनस्तुतेः ॥ ६ ॥

अन्ते — इति श्री महाराजाधिराज पादशाह श्री अकब्बर सूर्यसहस्रनामाध्यापक श्री शत्रुंजयतीर्थकरमोचनाद्यनेकसुकृतविधापक महोपाध्याय श्री भानुचन्द्रगणिशिष्याष्टोत्तरशतावधानसाधनप्रमुदित पातिसाह श्री अकब्बर जल्लालदीन प्रदत्त 'खुस्फहमा'पराभिधान महोपाध्याय श्री सिद्धिचन्द्रगणिविरचितायां शोभनाचार्यनाम्ना विहितायाः शोभनस्तुतेः टीकायाः श्री महावीरतीर्थंकरस्येयं स्तुतिवृत्तिः । तत्समाप्तौ च समाप्ता श्री शोभनस्तुतिवृत्तिः ॥

३ वृद्धप्रस्तावोक्तिरत्नाकर ।

[No MS. of this work has been available to me. Its 29 verses are quoted by the author in its *Bhaktāmara-stotra-Vṛtti* in the words 'असत्कृत — अस्मन्निर्मित — वृद्धप्रस्तावोक्तिरत्नाकरात्, some of them for instance are extracted here:—]

उत्कूजन्तु वटे वटे वत वकाः काका वराका अपि, क्वां कुर्वन्तु सदा निनादपटवस्ते पिप्पले पिप्पले ।
सोऽन्यः कोऽपि रसालपल्लवलवग्रासोल्लसत्पाटवः, क्रीडत्कोकिलकण्ठकूजनकलालीलाविलासक्रमः ॥

भक्तामरस्तोत्रस्य ६ श्लोकवृत्तौ (सुभाषितरत्नभाण्डागारेऽपि, पृ. २३६).

मत्तेभकुम्भदलने भुवि सन्ति शूराः केचित् प्रचण्डमृगराजवधेऽपि शक्ताः ।
किन्तु ब्रवीमि बलिनां पुरतः प्रसह्य, कन्दर्पदर्पदलने विरला मनुष्याः ॥

तत्रैव, १७ श्लोकवृत्तौ ।

कोशान् गेहेष्वमुञ्चन् पथि करितुरगान् बान्धवानर्द्धमार्गे-
दुर्गेष्वन्तःपुराणि प्रतिरवचकिताः पर्वतेभ्यो निवृत्ताः ।
यस्योद्योगे भ्रमन्तः समसमयसमारम्भगम्भीरभेरी-
भाङ्कारापूर्णकर्णज्वरभरतरलप्रेक्षिताशाः क्षितीशाः ॥

तत्रैव, ३८ श्लोकवृत्तौ ।

दधन्मुक्तापंक्तिं हृदि रुचिरकर्पूरविशदां, मुखेन्दुप्रोत्फुल्लामिव कुमुदराजीं किमथवा ।
सुधाधारामन्तःप्रणयजलधेरुद्गतवती, युवा वृन्दारण्ये शिथिलयति धैर्यं मृगदृशाम् ॥

तत्रैव, ४१ श्लोकवृत्तौ ।

वारां राशिरसौ प्रभूय भवतीं रत्नाकरत्वं गतो
लक्ष्मी ! त्वत्पतिभावमेत्य मुरजिज्जातस्त्रिलोकीपतिः ।
कन्दर्पो जनचित्तरञ्जन इति त्वन्नन्दनत्वादभूत्
सर्वत्र त्वदनुग्रहप्रणयिनी मन्ये महत्त्वस्थितिः ॥

तत्रैव, अन्तिम ४४ श्लोकवृत्तौ ।

४ भानुचन्द्रचरित । [The present work.]

५ भक्तामरस्तोत्रवृत्ति ।

आदौ — श्रेयःश्रिये प्रभुर्भूयात् स वो नाभिनन्दनः । स्वर्गवी च मदीया गौः सुरसार्थमपूपयत् ॥ १ ॥
कर्ता शतावधानानां विजेतोन्मत्तवादिनाम् । वेत्ता षडपि शास्त्राणामध्येता फारसीमपि ॥ २ ॥
अकब्बर सुरत्राणहृदयाम्बुजषट्पदः । दधानः 'खुशफहं'मिति बिरुदं शाहिनार्पितम् ॥ ३ ॥
तेन वाचकचन्द्रेण सिद्धिचन्द्रेण तन्यते । भक्तामरस्य बालानां वृत्तिर्व्युत्पत्तिहेतवे ॥ ४ ॥

अन्ते — इति पादशाह श्री अकब्बर जल्लालुदीन सूर्यसहस्रनामाध्यापक श्री शत्रुंजयतीर्थकरमोचन–गोवधनिवर्त्तनाद्यनेकसुकृतविनिर्मापक महोपाध्याय श्री भानुचन्द्रगणिशिष्य युगपदष्टोत्तरशतावधानसाधनप्रमुदितपातशाह श्री अकब्बर

जल्लालुदीन पातशाह श्री नूरदीन जिहांगीर प्रदत्त 'खुष्फहम' 'नादिरजमां' द्वितीयाभिधान महोपाध्याय श्री सिद्धिचन्द्रगणि विरचिता भक्तामरस्तोत्रवृत्तिः समाप्ता ।

[Published by Shā Bhimśi Māṇek, Bombay.]

६ तर्कभाषाटीका ।

[The work was not available. Hence its first and last portions could not be cited. Its copy is in the Vimala Gaccha's Bhandār at Ahmedābād.]

७ सप्तपदार्थीटीका । [as stated above in no. 6]

८ जिनशतकटीका ।

आदौ — प्रणम्य नम्रामरपूर्वदेवं श्रीनाभिराजाङ्गजमादिदेवम् ।
श्री सिद्धिचन्द्राभिधवाचकेन्द्रः सुखाववोधां विदधाति वृत्तिम् ॥ १ ॥

दुर्वोधं जिनशतकं व्याख्यातुं केन शक्यते । मुह्यतीव मतिर्यत्र विशदाऽपि विपश्चिताम् ॥ २ ॥
अभ्युद्यतोऽस्मि तस्यापि वृत्तिं कर्त्तुं गतत्रपः । तद् वालचापलं मत्वा क्षन्तव्यं धिषणाधनैः ॥ ३ ॥
क्व वृत्तिः जिनशतिका क्व मेऽल्पविषया च धीः । दुस्तरं स्वभुजाभ्यां तत् तितीर्षुरस्मि सागरम् ॥ ४ ॥
विशेषार्थो विशेषार्थैर्ज्ञातव्यः पञ्जिकादितः । मया योजनिका मात्रं वालानामिह दृश्यते ॥ ५ ॥

अन्ते — इति पातशाह श्री अकव्वर जल्लालुदीन श्री सूर्यसहस्रनामाध्यापक श्री शत्रुंजयतीर्थकरमोचननिश्शेषदेश-गोवधनिवर्त्तनाद्यनेकसुकृतविनिर्मापक महोपाध्याय श्री भानुचन्द्रगणिशिष्य युगपदष्टोत्तरशतावधानसाधनप्रमुदितपातशाह श्री अकव्वर जल्लालदीन पातशाह श्री जिहांगीर नूरदीनाभ्यां प्रदत्त 'षु(खु)स्फहम' 'जिहांगीर पसंद' अभिधान महोपाध्याय श्री सिद्धिचन्द्र गणिविरचितायां जिनशतकटीकायां चन्द्रचन्द्रिकाभिधानायां पदवर्णनः प्रथमपरिच्छेदः समाप्तः ॥

संवति शशि-मुनि-विद्या-प्रमिते वर्षे च फाल्गुने मासि ।
सुगमा वृत्तिर्विहिता वाचकवरसिद्धिचन्द्रमुनीन्द्रेण ॥ १ ॥

इति पातसाह श्री अकवर प्रदत्त षु(खु)श्फहमाभिधानेन पातिशाह श्री नूरदीन जिहांगीर प्रदत्त जिहांगीर पसंदाभिधानेन च महोपाध्याय श्री सिद्धिचन्द्रगणिना विरचितायां चन्द्रचन्द्रिकाभिधानायां श्री जिनशतकटीकायां हस्तवर्णनो नाम द्वितीयः परिच्छेदः समाप्तः ॥

इति [as above] पातसाह श्री अकवर जल्लालदीन प्रदत्त 'षु(खु)श्फहम' अपराभिधानेन नूरदीन पातशाह श्री जिहांगीर प्रदत्त 'नादिरज्जमां' नाम्ना च महोपाध्याय श्री सिद्धिचन्द्रगणिना विरचितायां चन्द्रचन्द्रिकाभिधानायां जिनशतकटीकायां मुखवर्णनो नाम तृतीयः परिच्छेदः ॥

श्री विद्यापुरसंनिधिवर्त्तिश्रीसंघपुरस्थितेनैषा वृत्तिः (?) ।
विहिता वाचकचन्द्रेण सिद्धिचन्द्रमुनीन्द्रेण ॥ १ ॥

अन्ते — श्रीअकबरधरणीधरहृदयाम्बुजरमणरसिकमधुपेन ।
श्रीसिद्धिचन्द्रवाचकशिरोवतंसेन निर्मिता वृत्तिः ॥ १ ॥
कृपया विलोक्यमाना विभाव्यमाना च कोविदैः कुशलैः ।
नन्दतु शरत्सहस्रं वृत्तिरियं चन्द्रचन्द्रिका नाम्नी ॥ २ ॥
लिखितं मन्दमतित्वात् किंचिदशुद्धं यदत्र तच्छोध्यम् ।
मदुपरि विधाय महतीं करुणां करुणापरैः सुजनैः ॥ ३ ॥

इति [as above] पातसाह श्री अकवर जल्लालदीन प्रदत्त 'षु(खु)श्फहमा'पराभिधानेन पातसाह श्री नूरदीन

1 In the margin of the MS. it is stated... 'विलासपंडहितुल्येन' प्रत्यन्तरे पाठान्तरं ।

जिहांगीर प्रदत्त 'नादिरजम्मां' नाम्ना च महोपाध्याय श्री सिद्धिचन्द्रगणिविरचितायां जिनशतकटीकायां चन्द्रचन्द्रिकाभिधानायां वाग्वर्णनो नाम चतुर्थः परिच्छेदः समाप्तः ॥ संवत् १७१४ वर्षे वैशाख शुदि ३ दिने श्री संघपुर ग्रामे । [Folios 34 of 22 lines each in the box no. I, in the Vimala Gaccha's Bhandāra, Doshivādā, Vijāpur in Gujarāt.]

९ वासवदत्ताटीका ।

आदौ — जयश्रियं यच्छतु मारुदेवः पूर्वोहितामानत पूर्व्वहेतवः (?) ।
यो नाभिजन्मापि वृषध्वजोभूत तदद्भुतं कस्य जनस्य न स्यात् ॥ १ ॥
सारङ्गलक्ष्माऽभिनवः स शान्तिः शान्त्यै सतां निर्मितविघ्नशान्तिः ।
निरन्तरं मङ्गलधामगोऽपि न नीचतामञ्चति योऽत्र चित्रम् ॥ २ ॥
जगत्त्रयात्यद्भुतकेलिधाम तं नेमिनामप्रभुमानमामः ।
आजन्मभावादभवोऽपि योऽर्हन् कन्दर्पदर्पं निधनं निनाय ॥ ३ ॥
पद्मावतीपार्श्वनिषेव्यपार्श्वः श्रीपार्श्वदेवः स सदा मुदेव ।
यन्मूर्ध्नि दीपा इव सप्त सप्तद्वीपप्रकाशाय फणा विभान्ति ॥ ४ ॥
सुखश्रियं श्रीत्रिशलातनूजः पद्मातनूजप्रतिमस्तनोतु ।
शची यदंह्रोर्नखभां निभाल्य निजं करं कुङ्कुमकाम्ययाऽधात् ॥ ५ ॥
भीमत्व-कान्तत्वगुणैर्यदीयैर्न्यूनीकृतौ द्वावपि भानु-चन्द्रौ ।
अतो यथार्थोऽजनि भानुचन्द्रः श्रीवाचकश्चन्द्रकुलाब्धिचन्द्रः ॥ ६ ॥
अकब्बराह्वानमहीमहेन्द्रं योऽपीपठत् पाठकसार्वभौमः ।
सहस्रनामानि सहस्ररश्मेः सौवर्णसिंहासनसंस्थितः सन् ॥ ७ ॥
शत्रुंजयक्षोणिधरप्रचण्डदण्डादिमुक्तिस्फुटधर्मकर्म्म ।
यशो यदीयं कुमुदेन्दुजैत्रमद्यापि जागर्त्ति जगत्त्रयेऽपि ॥ ८ ॥
तत्पट्टपाथोनिधिवृद्धिचन्द्रः श्री सिद्धिचन्द्राभिधवाचकेन्द्रः ।
बाल्येऽपि यं वीक्ष्य मनोज्ञरूपमकब्बरः पुत्रपदं प्रपेदे ॥ ९ ॥
पुनर्जिहांगीरनरेन्द्रचन्द्रः प्रदीयमानामपि कामिनीं यः ।
हठेन नोरीकृतवान् युवापि प्रत्यक्षमेतत् खलु चित्रमत्र ॥ १० ॥
तेनेयमत्यद्भुतबुद्धिशालिनां मेधाविनां चित्तचमत्कृतेः कृते ।
परोपकारेण परेण वृत्तिर्विधीयते वासवदत्तिकाख्या ॥ ११ ॥

अन्ते — इति श्री महाकविसुबन्धुविरचिता वासवदत्ता आख्यायिका समाप्ता ॥ इति पादशाह श्री अकबर सूर्यसहस्रनामाध्यापक श्री शत्रुंजयतीर्थकरमोचनाद्यनेकसुकृतविधापक महोपाध्याय श्री भानुचन्द्रगणिशिष्याष्टोत्तरशतावधानसाधनप्रमुदित पादशाह श्री अकब्बर जिहांगीर शाहि प्रदत्त 'पु(खु)स्फहम' 'नादिरज्जुमां' द्वितीयाभिधान महोपाध्याय श्री सिद्धिचन्द्रगणिविरचितं वासवदत्ताचंपूविवरणं समाप्तमिति । इति श्री वासवदत्ताख्यानरूपं चंपू तट्टीका समाप्तेति ॥ संवत् १७२२ वर्षे लेखिता श्रीरस्तु । श्री ग्रंथाग्रं ३१५० श्लोकसंख्ययाक्षरगणनया. [Folios 64 correct good copy in the box no. 1, in Vimala Gaccha's Bhandāra, Dośivādā, Vijāpur in Gujarāt. (२) श्रीरस्तु शुभं भूयात् लेखकपाठकयोश्च सूत्रवृत्तिमिलने ग्रंथसंख्या ३०१५ Folios 46 no. 781 of 1886-92 Government Collection with Bhandārkar Oriental Research Institute, Poona.]

१० काव्यप्रकाशखण्डन ।

आदौ — महोपाध्यायश्रीभानुचन्द्रगणिगुरुभ्यो नमः ।

श्रेयःश्रियं तनुमतां तनुतां स शंभुः, श्रीअश्वसेनधरणीरमणाङ्गजन्मा ।
उत्कण्ठिता त्रिपथगा विततत्रिमूर्त्तिर्व्यालोकते त्रिजगतीमिव यस्य कीर्त्तिः ॥ १ ॥

जीयात् श्रीमदुदारवाचकसभालंकारहारोपमो, लोके संप्रति हेमसूरिसदृशः श्री भानुचन्द्रश्चिरम् ।
श्री शत्रुंजयतीर्थशुल्कनिवहप्रत्याजनोद्यद्यशाः, शाहिश्रीमदकब्बरार्पित 'महोपाध्याय' इत्यत्पदः ॥ २ ॥
शाहेरकब्बरधराधिपमौलिमौलेश्चेतःसरोरुहविलासषडंह्रितुल्यः ।
विद्वच्चमत्कृतकृते बुधसिद्धिचन्द्रः काव्यप्रकाशविवृतिं कुरुतेऽस्य शिष्यः ॥ ३ ॥
ग्राह्याः क्वापि गिरो गुरोरिह परं दूष्यं परेषां वचो, वृन्दं मन्दधियां वृथा विलपितं नास्माभिरुट्टंकितम् ।
अत्र स्वीयविभावनैकविदितं यत्कल्पितं कौतुकाद्, वादिव्यूहविमोहनं कृतधियां तत्प्रीतये कल्पताम् ॥ ४ ॥
परराचितकाव्यकण्टकशतखण्डनताण्डवं कुर्म्मः ।
कवयो यदुर्दुरूढाः (?) स्वैरं खेलन्तु काव्यगहनेषु ॥ ५ ॥

तत्रादावनुवादपूर्वकं काव्यप्रकाशखण्डनमाख्यातनियतिकृतनियमरहितामाल्हादैकमयीमनन्यपरतन्त्रां............।

... ...

अन्ते — कवेर्गिरां यद् यदवादि दूषणं पुरातनैर्गड्डरिकाप्रवाहतः ।
इदं सुवर्णं कृतमस्य खण्डनं मया बुधानां हृदयस्य भूषणम् ॥ १ ॥
प्रतापकृद् भानुरिवाहितानामानन्दकृच्चन्द्र इवेतरेषाम् ।
युक्तं तवैतत् किल वाचकेन्द्रश्रीभानुचन्द्रान्वयसंभवस्य ॥ २ ॥
भानुः प्रतापं न च दृक्प्रमोदं दृग्मोदमिन्दुर्न पुनः प्रतापम् ।
तनोषि चैतद् द्वयमप्यधीश तस्मादमूभ्यामधिकोऽसि नूनम् ॥ ३ ॥
कथं प्रभोऽपाकुरुषे प्रतापयशःप्रभाभिर्वत भानुचन्द्रौ ।
त्वं भानुचन्द्रानुचरोत्तमोऽपि यद् वा चरित्रं महतामचर्य्यम् ॥ ४ ॥
स्वस्यापरेषामपि कार्यसिद्धिं विधानतः सिद्धपदप्रतिष्ठा ।
जगज्जनानन्दविधायकत्वाद् यदाह्वये चन्द्रपदव्यवस्था ॥ ५ ॥

......प्रस्थापितः स्वविषयात् पादशाह श्री अकब्बर सूर्यसहस्रनामाध्यापक श्री शत्रुंजयतीर्थकरमोचनाद्यनेकसुकृत-विधापक महोपाध्याय श्री भानुचन्द्रगणिशिष्याष्टोत्तरशतावधानसाधनप्रमुदितपादशाह श्री अकब्बर प्रदत्त पु(खु)स्फुहमा-पराभिधान महोपाध्याय श्री सिद्धचन्द्रगणिविरचिते काव्यप्रकाशखण्डने दशम उल्लासः समाप्तः । श्रीरस्तु शुभमस्तु संवत् १७२२ वर्षे पोसवदि १० गुरौ लिखितं श्री पार्श्वनाथप्रसादात्. [Folios 62, in the box no. 3, Vimala Gaccha's Bhandāra, Dośivādā, Vijāpur in Gujarāt.]

११ अनेकार्थोपसर्गवृत्ति ।

आदौ — ऐं नमः । महोपाध्याय श्री ५ भानुचन्द्रगणिगुरुभ्यो नमः ।
मूलम्—प्रणम्य श्रीमदर्हन्तं सिद्धिचन्द्रेण धीमता । अमरप्रोक्तनानार्थः पृथक्कृत्य विलिख्यते ॥ १ ॥
टीका—महोपाध्याय श्री ५ भानुचन्द्रगणिगुरुभ्यो नमः ।

श्रेयःश्रीर्भ्रमरीव पङ्कजवनं सौदामिनीवाम्बुदं गङ्गेवाम्बुनिधिं सुधेव शशिनं गौरीव गौरीश्वरम् ।
छायेवाम्बुजमित्रमाश्रितवती यत्पादपाथोरुहं स श्रीमान् प्रथमप्रभुः प्रतिदिनं पुष्णातु पुण्यश्रियम् ॥ १ ॥
अस्ति श्रीमदखण्डपाठकगणप्राप्तप्रतिष्ठोन्नतिर्भूपालावलिवन्द्यमानचरणः श्री भानुचन्द्रो गुरुः ।
यत्कीर्त्तिर्भुवनाङ्गणे गुणगणच्छन्ने न मान्ती पुनर्द्धातुः कर्णगताऽकरोदभिनवब्रह्माण्डयाच्ञामिव ॥ २ ॥
अकबरनृपतेः करस्थमुद्राङ्कितबहुशासनपत्रपत्रिणा यः ।
करमखिलमनाशयत् प्रजानां करनिकरैरिव भानुरन्धकारम् ॥ ३ ॥
तस्यास्ते सविधे विधेयजगतीलोकसरो मूर्त्तिमान्, विद्वद्वृन्दगजेन्द्रतर्जनहरिः श्रीसिद्धिचन्द्राभिधः ।
यत्कीर्त्तिभुजगाङ्गनावलिभिरुद्गीतां समाकर्णयन्, आनन्दामृतपूर्णकर्णकुहरः शेषः सुखं खेलति ॥ ४ ॥
परेषां यद् दूरे हृदयसरणेरस्ति तदिदं, विधानानामष्टोत्तरशतकमालोक्य मुदितः ।
महाराजश्रीमानकबरनृपो यस्य सहसा, भुवि ख्यातामाख्यां सपदि खुष्फहमेति विदधे ॥ ५ ॥

नानार्थस्यामरकृतेर्वीक्ष्य कोपाननेकशः। तेन स्वशेमुषीवृद्ध्यै व्याख्या काचिद् विधीयते ॥ ६ ॥

... ...

अन्ते — श्री भानुचन्द्रशिष्येण सिद्धिचन्द्रेण धीमता। अनेकार्थोपसर्गाणां वृत्तिरेषा विनिर्मिता ॥ १ ॥

इति पातिशाह श्री अकब्बर जल्लालदीन सूर्यसहस्रनामाध्यापक श्री शत्रुंजयतीर्थकरमोचनाद्यनेकसुकृतविधापक महोपाध्याय श्री भानुचन्द्रगणिशिष्याष्टोत्तरशतावधानसाधनप्रमुदितपातिसाह श्री अकबर जल्लालदीन नूरदीन जिहांगीर प्रदत्त 'पु(खु)प्पहम' 'नादिरजुमां' द्वितीयाभिधान महोपाध्याय श्री सिद्धिचन्द्रगणि-रचिता अनेकार्थोपसर्ग-वृत्तिः समाप्ता ॥ [55 folios in the box no. 2, in Vimala Gaccha's Bhandāra, Dośivādā, Vijāpur in Gujarāt.]

१२ धातुमंजरी। १३ आख्यातवाद टीका।

१४ प्राकृतसुभाषितसङ्ग्रह।

आदौ – महोपाध्याय श्री भानुचन्द्रगणिगुरुभ्यो नमः।

पढमं चिर पढमजिणस्स नमह नहमणिमऊह रमणिज्जं।

... ...

अन्ते — इति पादशाह श्री अकब्बर सूर्यसहस्रनामाध्यापक श्री शत्रुंजयतीर्थकरमोचनाद्यनेकसुकृतविधापक महोपाध्याय श्री ५ भानुचन्द्रगणिशिष्याष्टोत्तरशतावधानसाधनप्रमुदितपादशाह श्री अकब्बर जल्लालदीन प्रदत्त पु(खु)सफहमापराभिधान महोपाध्याय श्री सिद्धिचन्द्रगणिविरचितः प्राकृतसुभाषितसंग्रहः समाप्तः ॥ [Folios 25 in the box no. 3, in Vimala Gaccha's Bhandāra, Dośivādā, Vijāpur in Gujarāt.]

१५ सूक्तिरत्नाकर।

[The first 5 folios of the only MS. of this work containing verses relating to वसन्त season are wanting. Different poets including the author and different works of which verses are culled herein are mentioned here with their numbers from its 6th folio :—]

ग्रीष्मवर्णनम्—१५४ सूक्तिकल्पलतातः, १५५ श्रीपालकवेः, १५६ भोजदेवस्य, १५७ भीमस्य, १५८ कस्यापि, १५९ श्रीपालकवेः, १६० श्री भोजदेवस्य, १६१ क्षेमेन्द्रस्य, १६२ कस्यापि, १६३ राजशेखरस्य, १६४-५-६ एते सूक्तिकल्पलतातः, १६७-८ शर्वदा[स]सेतौ, १६९ सूक्तिकल्पलतातः, १७० कस्यापि, १७१ भर्तृहरेः, १७२-३-४ एते अमरचन्द्रकवेः, १७५-१८२ एते सूक्तिसुधातः, १८३ कस्यापि ॥ अथ ग्रीष्मवायवः—१८४ भट्ट बाणस्य, १८५ कस्यापि, १८६ सूक्तिसुधातः, १८७ सूक्तिसुधातः, १८८-१९१ भट्ट बाणस्यैते ॥ [Further two verses numbered again 187 and 188 are further written in the margin] अथ प्रपापालिकाः—१९२-४ केषामप्येते, १९५ सिद्धिचन्द्रस्य १९६ सूक्तिसुधातः। अथ जलकेलिः—१९७ अमरुकस्य, १९८ कलशस्य, १९९ गोइ धोइ कविराजयोः, २०० कुलपतेः, २०१-४ एते सूक्तिकल्पलतातः, २०५ भारवेः, २०६-२१२ एते अमरचन्द्र कवेः, २१३-२१७ सिद्धिचन्द्रस्य, २१८-२२० सूक्तिसुधातः।

अथ प्रावृड्वर्णनम्—२०१-२ एतौ सूक्तिकल्पलतातः, २०३ अमरचन्द्रकवेः, २०४ कस्यापि, २०५ कस्यापि, २०६ कस्यापि, २०७ कस्यापि, २०८ त्रिविक्रमस्य, २०९ विज्जिकायाः, २१० सूक्तिमहस्रात्, २११ पाणिनेः, २१२ कस्यापि, २१३-१६ केषामप्येते, २१७-२२० केषामप्येते, २२१ कस्यापि, २२२ कस्यापि, २२३-४ सिद्धिचन्द्रस्य, २२५ गांधिक भल्लकस्य, २२६ कस्यापि, २२७ सूक्तिकल्पलतातः, २२८ रघुपतेः, २२९ भोजदेवस्य, २३० कस्यापि, २३१ कस्यापि(=शर्वदासस्य) २३२ कस्यापि, २३३ कस्यापि, २३४ भानुकरस्य, २३५-६ एतौ सूक्तिकल्पलतातः, २३७-२४४ केषामप्येते, २४५ भानुकरस्य [in the margin one verse is added], २४६ छोलिम्बकवेः, २४७ हरिहरकोकाङ्गजपण्ड्यारामजिष्णोः, २४८-९ भर्तृहरेरेतौ, २५०-१ भर्तृहरेरेतौ, २५२-५ रुद्रस्य] while in the margin no. 255 is repeated stating छोलिम्बकवेरेतौ] ॥ अथ विद्युत्—२५६-९ सिद्धिचन्द्रस्य, २६० कुमारदासस्य, २६१ कस्यापि, २६२-९ सूक्तिसुधातः।

अथ प्रावृट्पथिकः—२७०–१ सिद्धिचन्द्रस्येतौ, २७२ काव्यप्रकाशात्, २७३ कस्यापि, २७४ कस्यापि, २७५ कस्यापि, २७६ भट्टबाणस्य, २७७ कस्यापि, २७८ भर्तृहरेः, २७९ रुद्रस्य, २८० लोलिम्बराजस्य, २८१ भर्तृहरेः, २८२ कस्यापि, २८३–४ कयोरप्येतौ, २८५ सूक्तिकल्पलतातः, २८६–७ मेघाभ्युदयात्, २८८ भर्तृहरेः, २८९ कालिदासस्य, २९० सिद्धिचन्द्रस्य, २९१ सूक्तिकल्पलतातः, २९२ कस्यापि, २९३ लोलिम्बकवेः, २९४ भर्तृहरेः, २९५ कस्यापि, २९६ कस्यापि, २९७ भर्तृहरेः, २९८–९ (in the margin विज्जाकायाः) ३०० केषामप्येते ३०१–२ कयोरप्येतौ, ३०३ सिद्धिचन्द्रस्य, ३०४ कस्यापि, ३०५ कस्यापि, ३०६–७ रुद्रस्येतौ, ३०८ सिद्धिचन्द्रस्य, ३०९ कस्यापि, ३१० कस्यापि, ३११ (in the margin इत्युक्तं ३०१–६ सिद्धिचन्द्रस्य, ३०७–८ सूक्तिकल्पलतातः), ३१२–३ सूक्तिसुधातः ॥ अथ दोलाकेलिः—३१४–५ सूक्तिसुधातः, ३१६–९ एते अमरचन्द्रकवेः, ३२०–१ नाथकुमारस्य, ३२२ बिल्हणस्य, ३२३ कस्यापि, ३२४ कस्यापि, ३२५ सूक्तिकल्पलतातः ॥ अथ वर्षावायवः—३२५ (doubled)—३२९ कृष्णक्रीडितकाव्यादेते (in the margin ३२४ सूक्तिकल्पलतातः), ३३० सूक्तिकल्पलतातः, ३३१ वैद्यभानुपण्डितस्य (in the margin one verse is quoted and numbered ३३१ अमरचन्द्रकवेः), ३३२ कस्यापि, ३३३ योगेश्वरस्य, ३३४ कस्यापि, ३३५–६ एतौ सूक्तिकल्पलतातः, ३३७ सूक्तिसुधातः, ३३८ (in the margin it is stated पुंढला पानानी षोटी छे), ३३९ रुद्रटस्य, ३३९ (doubled) ३४० लोलिम्बकवेरेतौ, ३४१–३ केषामप्येते, ३४४ भर्तृहरेः, ३४५–६ श्रीहर्षस्येतौ, ३४७ कस्यापि, ३४८ सूक्तिसहस्रात्, ३४९ व्यासस्य, ३५० भट्टिस्वामिनः, ३५१ कस्यापि, ३५२ सिद्धिचन्द्रस्य (in the margin ३५२ सोमेश्वरस्येतौ), ३५३ कस्यापि, ३५४–९ श्रुतिधररामस्य, ३६० मदनस्य, ३६१ बिल्हणस्य, ३६२ सूक्तिकल्पलतातः, ३६३–८ एते सूक्तिसुधातः, ३६९ कस्यापि ॥

अथ शरच्चन्द्रं प्रति विरहिण्युपालम्भाः—३७०–१ कयोरप्येतौ, ३७२ काव्यप्रकाशात्, (4 verses given in the margin ३७३–४ भर्तृहरेः)। अथ भ्रमरीक्रीडा—३७३ सूक्तिसुधातः, ३७४ कस्यापि। अथ शरद्वायवः—३७५ वैद्य भानुपण्डितस्य, ३७६ सूक्तिकल्पलतातः, ३७७ कस्यापि, ३७८ मदनस्य, ३७९ राजशेखरस्य। अथ शरत्पथिकः—३८० कस्यापि, ३८१ विज्जाकायाः, ३८२–३ मधुसूदनसरस्वत्याः ॥

अथ हेमन्तः—३८४–५ शर्वदासस्य, ३८६ शर्वदासस्य, ३८७ कालिदासस्य, ३८८–३९० बिल्हणस्येतौ, ३९१–३९१ (doubled)—३९६ एते सूक्तिकल्पलतातः, ३९७ कस्यापि, ३९८–९ सिद्धिचन्द्रोपाध्यायस्य, ४०० रघुपतेः, ४०१ भगीरथस्य, ४०२ कस्यापि, ४०३–४ कस्यापि, ४०५ कस्यापि, ४०६ सूक्तिकल्पलतातः, ४०७ लक्ष्मीधरस्य, ४०८ कस्यापि (in the margin सूक्तिसुधातः), ४०९ सूक्तिसहस्रात्, ४१० बिल्हणस्य, ४११ अमरुकस्य, ४१२ कस्यापि, ४१३ अमरचन्द्रकवेः, ४१४ (blank), ४१५–६ भर्तृहरेरेतौ, ४१७ लोलिम्बकवेः, ४१८ भर्तृहरेः, ४१९–२१ केषामप्येते, ३२२ कस्यापि, ३२३–२६ एते सूक्तिसुधातः (in the margin ४२३ भानुभट्टस्य, ४२४–५ एतौ अमरचन्द्रकवेः), ४२७ कस्यापि। अथ हेमन्तपथिकः—४२८ कस्यापि, ४२९ श्रीभोजस्य, ४३० बाणभट्टस्य, ४३१ कस्यापि, ४३२–३ एतौ सूक्तिसुधातः। अथ कन्दुकलीला—४३४–६ एते सूक्तिसुधातः, ४३७ राजशेखरस्य, ४३८–९ कयोरप्येतौ, ४४० सूक्तिसहस्रात्, ४४१ दण्डिनः, ४४२ भारवेः, ४४३ कालिदासस्य, ४४४ सूक्तिकल्पलतातः ॥

अथ शिशिरः — ४४५–९ एते सूक्तिसुधातः, ४५० अमृतवर्धनस्य, ४५१ कस्यापि, ४५२ कस्यापि, (in the margin राजशेखरस्य), ४५३ बिल्हणस्य, ४५४ महामनुष्यस्य, ४५५–६ बालभारतकर्तुरमरचन्द्रकवेरेतौ, ४५७ कस्यापि, ४५८ कस्यापि, ४५९ सूक्तिसहस्रात्, ४६० कस्यापि, ४६१ सूक्तिकल्पलतातः, ४६२–५ केषामप्येते। अथ दृग्मिलनक्रिया—४६६ सूक्तिसुधातः, ४६७ कयोरप्येतौ। अथ शिशिरवायवः—४६९-७० वंकलावर्त्तस्येतौ, ४७१ (in the margin बिल्हणस्य)। अथ शिशिरपथकः—४७२ सूक्तिसुधातः, ४७३ कस्यापि, ४७४ बाणस्य, ४७५ मयूरस्य। अथ ऋतुसन्धिः—४७६–७ भानुकरस्य ॥

इति पादशाह श्री अकबर जल्लालदीन सूर्यसहस्रनामाध्यापक श्री शत्रुंजयतीर्थकरमोचनाद्यनेकसुकृतविधापक महोपाध्याय श्री भानुचन्द्रगणिशिष्याष्टोत्तरशतावधानसाधनप्रमुदितपातिशाह श्री अकबर जल्लालदीन पातशाह श्री नूरदीन जिहांगीर प्रदत्त 'खुस्फहम' 'जिहांगीर पसंद' द्वितीयाभिधान महोपाध्याय श्री सिद्धिचन्द्रगणिविरचिते सूक्तिरत्नाकरे षड्ऋतुवर्णनं समाप्तं ॥ [16 folios whereof the first five are wanting, each having 22 lines on its each side. No. 1613 in Pravartaka Kāntivijaya's Bhandāra at Baroda.]

१६ मङ्गलवाद।

आदौ—ॐ ऐं नमः। शंखेश्वरपुराधीशं श्रेयोवल्लीवनाम्बुदम्। विघ्नौघमत्तमातङ्गपञ्चास्यं श्रीजिनं भजे ॥
अथ मंगलवादः प्रारभ्यते........।

अन्ते—इति महोपाध्यायश्रीभानुचन्द्रगणिशिष्यमहोपाध्यायश्रीसिद्धिचन्द्रगणिविरचितो मंगलवादः समाप्तः ॥

[A note is added by a later scribe—संवत् १९६७ वर्षे कार्तिक शुक्लपक्षे तिथौ पूर्णिमायां लीः० बारोट नारायण नथुजी। श्री वल्लभि नगरे। 5 folios no. 2089 Pravartaka Kāntivijaya's Bhandāra at Baroda.]

१७ सप्तस्मरणवृत्ति।

आदौ—श्रीनाभेयः श्रियं दद्यात् सुरासुरनमस्कृतः। विघ्नानेकपपञ्चास्यो दधत् विश्वजनीनताम् ॥ १ ॥
अकबर सुरत्राणहृदयाम्बुजषट्पदः। भानुचन्द्रश्चिरं जीयाद् गुरुर्मे वाचकाग्रणीः ॥ २ ॥
अष्टोत्तरशतानां योऽवधानानां विधायकः। दधानः '(खु)स्फहमे'ति विरुदं शाहिनार्पितम् ॥ ३ ॥
तेन वाचकचन्द्रेण सिद्धिचन्द्रेण सर्वदा। बुद्धिवृद्ध्यै वितन्द्रेण बालानामल्पमेधसाम् ॥ ४ ॥
(त्रिभिर्विशेषकम्)
शश्वत् सप्तस्मरणानां वृत्तिरेषा विधीयते। तत्र तावन्नमस्कार एव व्याख्यायते मया ॥ ५ ॥

(१)......नमस्कारार्थः ॥ अथ पंचाशीत्यधिकशताक्षरमानस्य उपसर्गहरस्तोत्रस्येयमाद्यां गाथामाह–।

(२)......इति पातशाह श्री अकब्बर जल्लालदीन श्री सूर्यसहस्रनामाध्यापक श्री शत्रुंजयतीर्थकरमोचनसर्वत्र-गोवधनिवर्तनाद्यनेकसुकृतनिर्मापकमहोपाध्याय श्री भानुचन्द्रगणिशिष्ययुगपदष्टोत्तरशतावधानचमत्कृतपादशाह श्री अकब्बर जल्लालदीन पादशाह श्री नूरदीन जिहांगीरप्रदत्त 'पु(खु)स्फहम' 'नादिरजमां' द्वितीयाभिधान–महोपाध्यायश्रीसिद्धिचन्द्र-गणिविरचितायां सप्तस्मरणटीकायां उपसर्गहरस्तोत्रटीका समाप्ता ॥

(३)......सप्तत्यधिकशतजिनस्तोत्र (तिजयपहुत्त) वृत्तिः संपूर्णा समजनि ॥

(४)......भयहरस्तोत्र (नमिऊण) वृत्तिः संपूर्णा समजनि॥ संवत् १७९२ आषाढादि एवं असाढ शुदि ११ शनौ श्री पत्तन नगरे लिखिता ॥ छ ॥ [13 folios No. 885 of 1892-95 A. D. Government Collection with Bhandārkar O. R. Institute, Poona.]

(५) अजितशान्तिस्तोत्रवृत्तिः–
विश्वभृद् वृषभस्वामी कामितार्थप्रदोऽस्तु नः। नाभिजातोऽपि यश्चित्रमभिजातशिरोमणिः ॥ १ ॥
वाचकश्रेणिमुख्येन सिद्धिचन्द्रेण तन्यते। अजितशान्तिस्तोत्रस्य वृत्तिर्बालावबोधिका ॥ २ ॥

[Gloss upto 2 *gāthās* of this *stotra* over and above that on the above four hymns. 17 folios bundle no. 40 MS. no. 141, Dehlā Upāśraya's Bhandāra, Ahmedābād.]

(६) लघुशान्तिस्तोत्रवृत्तिः–
प्रणम्य श्रीमदर्हन्तं लघुशिष्यहिते मया। लघुशान्तिस्तोत्रस्यैषा लघुवृत्तिर्विधीयते ॥ १ ॥
अन्ते — लघुशान्तिस्तववृत्तिर्विहिता श्रीसिद्धिचन्द्रमुनिराजैः।
पठनाय चारुबुद्धेः कपूरचन्द्राभिधानशिष्यस्य (?) ॥

इति पातशाह [as above] विनिर्मापक पादशाह प्रदापित इष्यद् 'उपाध्याय' पद्धारक महोपाध्याय श्री भानुचन्द्र [as above] शतावधानसाधनप्रमुदितपादशाह श्री अकब्बर जल्लालदीन प्रदत्त पु(खु)स्फहमिति द्वितीयाभिधानेन महोपाध्याय श्री सिद्धिचन्द्रगणिविरचिता लघुशान्तिस्तवटीका संपूर्णा समजनि ॥

(७) बृहत् शान्तिस्तोत्रवृत्तिः–
श्रीशान्तिस्वामिनं नत्वा शिवतातिं जिनेश्वरम्। वृत्तिरेषा बृहच्छान्तेः सिद्धिचन्द्रेण लिख्यते ॥ १ ॥

[The last page wanting; folios from 17 to 30 also numbered 1 to 14 containing gloss of the above 6th and 7th hymns in full. Bundle 41 MS. no. 140, in Dehlā Upāśraya's Bhandāra, Ahmedābād.]

१८ लेखलिखनपद्धति ।

अन्ते — इति महाराजाधिराज पादशाह श्री अकब्बर जल्लालदीन सूर्यसहस्रनामाध्यापक श्री शत्रुंजयतीर्थकरविमोचन-गोवधनिवर्त्तनाद्यनेकसुकृतविनिर्मापक महोपाध्याय श्री भानुचन्द्रगणिशिष्य युगपदष्टोत्तरशतावधानसाधनप्रमुदितपादशाह श्री अकब्बर जल्लालदीन पादशाह श्री जिहांगीर नूरदीन प्रदत्त 'पु(खु)श्फहम' 'नादिरजमां' द्वितीयाभिधान महोपाध्याय श्री सिद्धिचन्द्रगणिविरचिता लेखलिखनपद्धतिः समाप्ता। लिखितेयं विद्यापुरे सं० १७११ वर्षे । [The MS refered to in Ātmānanda IV, no. 8, p. 22; as in the collection of the late Muni Vicakṣaṇavijaya.]

१९ संक्षिप्त कादंबरी कथानक [गूजराती गद्यमय] ।

ॐ ॥ महोपाध्याय श्री ५ भानुचन्द्रगणिगुरुभ्यो नमः ॥

श्री सर्वज्ञं नत्वा भक्त्या स्वीयं च सद्गुरुं स्मृत्वा । कादंबर्युद्धारो विधीयते सिद्धिचन्द्रेण ॥

विदशा नगरी वेत्रवती नदीनिं तहिं । त्यहां राजा शौद्रक राज्य करिं । एक सामिं दक्षिणदेशथी एक चांडाली परमसुंदरी, शुक एक लेई राजद्वारि आवी ।

... ...

अन्ते—पूर्विं वृद्धभोजइं वाणपंडितपासिं कादंबरीनी कथा नवनवरससंयुक्त करावी । ते कथा घणुं कठिन छइ । ते माटइ मंदबुद्धिनई श्रीच्छवानइ अर्थिं संक्षेपइं लोकभाषाइं ये प्रबंध कीधो छि ।

पातशाह श्री अकब्बर जल्लालदीन श्री सूर्यसहस्रनामाध्यापक, श्री शत्रुंजयतीर्थकरमोचनाद्यनेकसुकृतविधापक महोपाध्याय श्री ५ भानुचन्द्रगणिशिष्याष्टोत्तरशतावधानसाधनप्रमुदितपातशाह श्री अकब्बर जल्लालदीन प्रदत्त खुष्फहमापराभिधान महोपाध्याय श्री सिद्धिचन्द्रगणिविनिर्मितं संक्षिप्त कादंबरीकथानकं समाप्तं ॥ छ ॥ संवत १७४७ वर्षे पौष वदि १३ शनौ दिने लखितं पत्तन नगरे ॥ [8 folios in Dāyara Upāśraya Bhandāra at Pālanpur, published by Jinavijaya Muni in Purātatva vol. V, no. 4, pp. 244 to 256.]

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कामंदकीयो नीतिसारः—प्रौढप्रत्यर्थिमत्तमातंगकंठकंठीरवायमान-सकलजगज्जीवजीवनौपधायमान-पातिशाह श्री अकब्बर प्रदापितोपाध्यायपदधारक-श्रीशत्रुंजयकरमोचनाद्यनेकसुकृतकारक-महोपाध्याय श्री भानुचन्द्रगणीनां शिष्येण अष्टोत्तरशतावधानसाधनप्रमुदितपातिशाह श्री अकब्बर प्रदत्त 'पुसफहमा'पराभिधानेन महोपाध्याय श्री सिद्धिचन्द्रगणिना लिखापिता प्रतिरियं. [39 folios in bundle no. 2 Vimala Gaccha's Bhandāra, Vijāpur.]

मूलग्रन्थ तथा परिशिष्टान्तर्गत विशेषनामानुक्रमणिका